

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXVII

March, 1902

No. 3

The Progress of the Kingdom

*The Increase in
Congregational
Offerings*

FROM CONGREGATIONS show a gain over last year of \$20,000. The increase for the single month of February was \$9,000. Part of this gain is doubtless due to a faithful application of the Apportionment Plan. All of it, we trust, represents a quickened love for God's Kingdom and a more intelligent appreciation of personal responsibility for its extension. If this be true, and we believe it is, there need be no fear that the Apportionment Plan will degenerate into a merely mechanical device for "raising money," or that it will dull personal devotion, as some have thought, because to them it seemed to substitute diocesan or parochial for individual obligation. On the contrary, it would be difficult to suggest a plan that would do more to emphasize the duty of the individual Christian. The Bishop of Springfield, for instance, asked each communicant for a definite amount toward the total it was suggested the diocese might give. Privilege rather than obligation was the note he sounded. That many others are like-minded, seems clear when word comes from one diocese that has already secured more than two-

thirds of the apportionment, from a parish that has given \$2,000 in excess of its apportionment of \$1,400 and expects to do better still, and from a bishop of a small diocese who feels that the apportionment of \$12,000 is less than his people can and will gladly give. Incidents like these justify the opinion that the outlook for adequate support is decidedly brighter. The improvement comes at an opportune time, for the missionary bishops, particularly those abroad, are asking for more men, while the Bishop of Boisé announces that he has work waiting for ten. We have information of eighteen or twenty young men now in the seminaries, all of whom will be available for service abroad within the next three years. Some have already offered. Surely the Church will meet their offering of life by an offering of money.

*The Lenten Num-
ber and the
Lenten Offering*

THE SUNDAY schools are ever ready to take advantage of every new opportunity for furthering missions. There could be no better demonstration of this than the spirit in which they have entered into the plan for distributing the special Lenten

number of THE SPIRIT OF MISSIONS. Throughout January the orders continued to accumulate, and when the magazine went to press the latter part of the month they called for 40,000 copies, in addition to the regular circulation of 17,000. The publication department took as large a risk as it felt justified in taking by ordering a first edition of 70,000 copies; this was quickly disposed of and it is now plain that the second edition of 7,000 copies will be insufficient to supply the continued demands for duplicate orders. It is unfortunate that anyone should be disappointed, but it is to be hoped that next year the orders will be fully placed before the edition goes to press. Not only have the schools been buying the magazine in large numbers, but they have been distributing it with excellent results. It has gone to members of other Christian bodies, as well as among our own Church people, and has helped to acquaint many with the scope and character of the work this Church is doing in behalf of children everywhere. So far as the money side of the plan is concerned, it is evident that the sale of this Lenten number will net nearly \$3,000 for the Easter offering. And if it be true that "facts are the fuel that feeds the missionary fires," this number should be the means of very largely increasing the offerings of the congregations throughout the year, as well as of the Sunday-schools during Lent.

*The Last Two
Weeks of
Lenten Saving*

A FORTNIGHT remains in which to make redoubled efforts for the latter. There are evidences that even the high-water mark of last year will become a matter of history and a new standard fixed, to be in its turn exceeded next year. Over 426,000 mite-boxes have been distributed and reports from some quarters indicate satisfactory gains in gifts. It is of the first importance that the schools should continue to give their valuable aid to the

Board of Managers if the Apportionment Plan is to be satisfactorily carried out. The Board has shown its confidence in the ability and loyalty of the children of the Church by assuring them that it depends upon their offering to the extent of at least \$100,000. If any school has thought that it is a matter of little moment whether or not its members work and give steadily, we hope that a right-about-face will be made at once, in order that on Easter Day every school in the country may know the satisfaction of placing upon the altar of its parish church the largest offering in its history.

*In the African
Mission*

THE gift of \$1,500 from the Woman's Auxiliary of the Diocese of New York

provides, after much unfortunate delay, for the completion and furnishing of the Irving Memorial Church at Cape Mount, Africa. The school work at the station goes on successfully. At present there is an enrolment of eighty boys and forty-two girls. The smaller number of the latter is due to the fact that on the west coast a girl has a certain market value, generally expressed in goats, and fathers do not hesitate to sell their daughters in marriage to the Mohammedans. Not long ago an African father begged a medical missionary to save the life of a sick girl of twelve, not, as he explained, that he cared particularly about her, but she would soon be exchangeable for a number of goats. Holding such views of womanhood, it is natural that the average West African father should consider it a waste of time to educate his daughters. Many of the girls who do come to the school show their capacity to receive Christian training, and leave it as Christian young women fitted to care for civilized homes. Cape Mount has recently been threatened with small-pox. Miss Mahony, as missionary nurse, took charge of the quarantine arrangements, and by her energy and care held the disease in check. A gratifying feature of the incident was the ready service of one

of the boys of the school, who was appointed by Mr. Mathews to assist Miss Mahony. Although he knew the danger he was running, he courageously accepted the appointment. One of the older girls, Alice Lyle, who has had the advantage of a year's training at the hospital at Freetown, volunteered to go with Miss Mahony, and rendered invaluable assistance. Her action, in Miss Mahony's opinion, was "truly heroic."

A Life for the **M**ANY readers of *Indians* THE SPIRIT OF MISSIONS will be familiar with the name

of the Rev. Joseph W. Cook, of the Yankton Mission in South Dakota, and will regret to learn of his death last month. For thirty years Mr. Cook gave himself unsparingly to the welfare of his Indian friends. No danger was too great for him to incur on their behalf, either in facing disease, or in the long journeys over the prairie in all kinds of weather to provide services. No hardship was too heavy, and no service too menial, if only he might help them forward in Christian living. To the boys of the mission school he was in the truest sense a father. Scores of them owe all they are, under God, to his training and influence. Nearly all of the present Indian clergy of South Dakota were trained by him. For this important work, as well as for translational work, he had peculiar ability. He had a leading part in the translation of the Prayer Book into Dakota and for several years edited a paper for the Indians in their own tongue. His life and character have made a deep impression upon the people with whom he so courageously and patiently identified himself.

The Loosening **M**R. John R. Mott, *Grip of* to whose recent *Non-Christian* visit to the student *Religions* centres of Asia THE SPIRIT OF MISSIONS has already referred,

returned to the United States last month. Mr. Mott comes back to his work in this

country with the clearly defined conviction that non-Christian religions are losing their hold, especially on educated men. He bases this statement upon careful observation and personal inquiry in Japan, India and China. Buddhism in Japan still interests some as a philosophy, and has a strong hold upon the illiterate, but thinking men there, as well as in the other countries visited by Mr. Mott, recognize that it has lost, and lost permanently, whatever power it may once have had for the development of moral character. In China, as the result of Confucianism's stress upon ancestor worship, "the living," to use Mr. Mott's expressive phrase, "are still in the grip of the dead," but here, too, he finds many evidences of breaking away from past practices and traditions. Hinduism also he finds to be a waning force in spite of the recent attempt at revival. This was inspired by patriotic rather than by religious motives, and the appeal of the movement was not an endeavor to regain spiritual or moral power, but to hold fast the old native religion. Mohammedanism continues to be the strong citadel of non-Christian Asia. It still retains the unswerving allegiance of millions of Asiatic people, though the more highly educated, particularly in India, are disposed to break away from it. The causes of the changes now going on, Mr. Mott traces, first, to the splendid work of educational missions; secondly, to the deep impression made by Christian teaching wherever the Gospel has been faithfully preached, and thirdly, to the witness of the lives of the missionaries in their homes and in their relations with others.

Philippine Prob- **I**N the Philippine *lems and Pos-* mission the be- *sibilities* ginnings of permanent work are being made. Two months

of study and observation make clear to the missionaries that "if ever there were a region of problems it is in these islands." Among the difficulties which they have to meet are the lack of any suitable place

for holding services pending the erection of a permanent church; the scattering of the nucleus of the Filipino congregation gathered by Chaplain Pierce, partly because there was no one to give regular services in Spanish, and partly because the room in the barracks, which the mission uses through the courtesy of the military authorities, adjoins the government prison where a number of insurgents are confined; the absorption of the English-speaking residents in commercial enterprises; and the general unrest inseparable from such radical social and political changes as have taken place. But difficulties have only served to stimulate the zeal of the missionaries, and they have been doing their best to prepare the ground for Bishop Brent, that upon his arrival plans may be rapidly and wisely formed and executed.

What the Church Will Contribute to Filipino Character

ALTHOUGH the missionaries have not as yet met any large number of Filipinos who openly avow their desire for the ministrations of the Church, forces are at work, notably in the new educational system, which will render impossible the continued domination of the Roman Church. "Its failure as a system," Mr. Staunton writes, "is shown by the fact that after three centuries of practical control it has not produced the love of righteousness, justice and truth in its closest adherents." He therefore believes that the American Church must courageously do its part with the schools and civil government in elevating the standards and practice of the people. Mr. Staunton conceives that the present situation is due to the fact that the Roman Church in the islands "has always aimed to control and never to develop," while it has ever been the policy of the churches of the Anglican Communion to "seek a local development, which leads to self-control and strengthens personal character." Given a fair chance, and there will surely be many

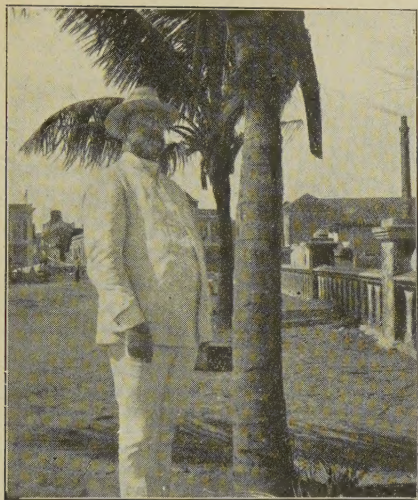
Filipinos looking for a better way. In view of these conditions, the Church's mission in the Philippines, as Mr. Clapp expresses it, is "to emphasize the power of the Incarnation, carried into a region of chaos, as the only hopeful element of order."

The Need for Christian Education

MR. STAUNTON has been as far south as Cebu, which he finds to be a place of much strategic importance. Everywhere he is impressed with the need for distinctively Church schools, particularly for the sons and daughters of the more well-to-do people. This educational work, so far from interfering with the public school system now being developed under Government direction, would supplement it. Dr. Atkinson, as Superintendent of Education, has expressed the hope that the Church may find it possible to enter this large and inviting field of usefulness.

Porto Rico

THESE are days of progress in Porto Rico. Though an unexpected delay has occurred in the erection of the church in San Juan because of the unwillingness of the present tenants of the property to surrender their lease, the congregation is growing steadily, and was to make its first offering for domestic and foreign missions February 23d. The Spanish congregation, to which Mr. Van Buren also ministers, is increasing at every service, and though only beginning to make acquaintance with the Book of Common Prayer, enters into its use with a reverence and heartiness altogether inspiring. The parochial school has begun work with every promise of success. The mission teacher expects to have fifty or sixty children enrolled by the middle of this month. Some of the teachers of the crowded public schools have kindly arranged to refer applicants, or "aspirantes" as they are known in San Juan, to the mission school. At its first session, attended entirely by children of the



THE REV. JAMES H. VAN BUREN,
Missionary in San Juan.

kindergarten age, they were so deeply interested that none of them wanted to go home. "Ten minutes after I had said good-by to them," writes the teacher, "one little girl came back, sat down in her chair and wanted another lesson."

The Rev. Mr. Gunn has arrived at Ponce and is developing the resources of the mission there. Mr. Van Buren foresees the time when it will be desirable to undertake some medical missionary work. There is no limit, he thinks, to the good a Christian physician could do. The one medical missionary now in San Juan, under the direction of the Presbyterian Board, finds more work than can be properly done single-handed. In other directions Mr. Van Buren finds abundant opportunity. His year of work convinces him that the Porto Ricans are ready for what the Church can give them, and that it is in our power to aid their civil and spiritual development to a greater degree than any other body of Christians. Plantations employing thousands of men, military posts without churches of any kind and towns of several thousand people are open doors which the Church is invited to enter. "No rectorship," says Mr. Van Buren,

"can compare with the missionary life, where the people's hunger for the bread of heaven has never been satisfied, and where souls are spiritually starving." While the Church forms no part of the State, Mr. Van Buren contends that "we must inform every part of it with right and true purpose, with stalwart principles and with virile manhood."

Bishop Ingle DURING February the event of greatest importance

in the China Mission was the consecration of the Rev. James Addison Ingle as Bishop of Hankow. The service took place, according to the brief cable announcement, in St. Paul's church, Hankow, on St. Matthias's Day, February 24th. We shall hope to give a full account of the service in an early issue. This division of territory and sharing of responsibility will insure wise and more rapid development and extension. Bishop Graves and Bishop Ingle have worked together in the field for more than ten years. They are one in their aims for the mission, in their love for the Chinese and in their entire consecration to the service of God's Kingdom. Working together as they will certainly continue to do, they will be, more than ever, able to influence the life of the important section of the Empire entrusted to them. For the new bishop as he enters upon the difficult duties of his unaccustomed office, as well as for Bishop Graves, who has administered the mission for the last nine years with such courageous Christian statesmanship, we bespeak the prayers of all our readers.

*What the Chinese
are Doing
for St. John's
College*

EVIDENCES are multiplying of the extent to which the Christian Gospel is gripping the people of China. Recent reports from many sections speak of the cordial attitude of the people toward the missionaries and their eagerness for Christian instruction. In our own mission this spirit has had a striking ex-

emplification during the last few weeks. St. John's College and Boone School both need new buildings. During the China New Year holidays Dr. Pott expected to examine 170 young men who wished to enter St. John's. Only fifty can be admitted until the dormitory accommodations have been increased. A like condition obtains at Boone School. These needs have been placed before some of the leading Chinese in both cities with gratifying results. The Governor of Kiangsu has given \$1,000 to the St. John's building fund, the Vice-roys of Wuchang and Nankin \$300 each, the Taotai of Shanghai \$200. The father of two of the students has given \$1,000 and the father of another \$200. The Alumni Association is collecting diligently. The Chinese donors have given by far the larger part of the 8,000 *taels* (about \$5,600) so far contributed. Such a record justifies Dr. Pott in asking: "Will not the people at home do their share in providing the total amount needed—\$20,000?"

—and for Boone School

AT Boone School equally satisfactory progress has been made in the endeavor to obtain \$3,500 for a new building. During the Christmas holidays Mr. Jackson invited some of the fathers of students and others to whose interest in the school he felt he had a right to appeal, to talk over future plans. Over \$400 were pledged on the spot and \$1,200 more have since been promised or paid, so that the Chinese have given already nearly one-half the cost of the building and more is in sight. Dr. Borland, too, has had several substantial gifts from Chinese for the medical work at Wuchang. This kind of appreciation is the best evidence of the solid and sensible character of the work the mission is doing. The contrast is certainly great between the present and the time when the school started. Then it was felt necessary not only to provide free tuition and board, but even clothes, as an inducement for fathers to

send their sons. Now the non-Christian students pay \$85 a year, and their fathers are giving generously for the new buildings.

*The Growth of
the Christian
Community*

CH R I S T M A S - tide brought gains in other directions, too. At a service in the Church of the Nativity, in Wuchang, on the first Sunday of the New Year, fifteen Chinese were received into the Church by Baptism in the presence of a crowded congregation. The same afternoon, in St. Saviour's Mission, sixteen persons, among them all the adults of two prominent families, were admitted as catechumens. So great was the crowd at this service that it was necessary to take down the movable outside wall on one side of the building in order that those who could not be accommodated within might share in the occasion. Two of the men who were received at this time are striking evidences of the power of the Christian Gospel to enable men to do the right. Both are men of position and influence, and their acceptance of the "foreign doctrine" has already drawn petty persecution upon them. One was a confirmed opium smoker, who so far has been enabled to persist in his effort to abstain.

*A Contrast Re-
versed: Non-
Christian China:*

*The Chris-
tian United States*

R E T U R N I N G to China the last week in January to learn of happenings such as these, it is no wonder that Bishop Graves should write: "My first impression was of the great contrast between the state of feeling here and at home. In the United States everybody was cowering before the deficit and wondering whether the great end of all missions was not in sight. There was a general tone of hopelessness and coldness. To encounter it was like being plunged into cold water. Here in China the first thing that struck me was that everybody was hopeful; everybody had

something to tell of progress; everybody had plans for extension. At home I received about \$400 toward the \$20,000 we need for the new building at St. John's College. Here I find over \$5,000 subscribed, of which the officials gave \$1,800. The foreign congregation in the Church of our Saviour, Hongkew, is flourishing, contributing money, and coming to church in such numbers that they have to go away for lack of seats. My faith in missions is pretty robust, but I do feel the time at home a sore trial and distinctly depressing, in spite of the many faithful people I meet here and there through the Church. Our work is opening on every side. We need men and money to take advantage of our opportunities. Alas for the missionary bishop without either men or means to take instant advantage of openings as they present themselves."

The Other Side of a Familiar Question THESE words put before us the other side of an old subject. We stay-at-homes—740,000 of us, giving last year for foreign missions \$210,000—LESS THAN THIRTY CENTS EACH—are constantly asking that we be told "something encouraging about the work abroad." Those thirty coppers seem so big that we are loath to part with them unless we know just how they are being spent, and what results they are producing. We invest thirty cents; the missionary invests his life. And yet we claim the right to be cheered and exhorted by him—to give another thirty cents! If we could but see the campaign from the field point of view, we should know that the question about which there is the greatest uncertainty is "What will the Church at home do to make extension possible?" Suppose the Church tries this year to give an answer to that question such as she easily can give—an answer that will dispel the doubt that is one of the heaviest crosses the missionary in China or our own land has to bear. And suppose once more that when next the Church at home is

honored by the presence here for a brief time of bishops on furlough from service abroad, her members really try to cheer and encourage them, and so send them back to face the awful realities of life on the field, refreshed and confident instead of tired and depressed. Surely this would be more Christian than allowing them to feel the cold, dead weight of our lack of faith in the great enterprise, and our anxiety about the thirty cents. The vital question is, "What of the home Church?" not, "What encouragement can you give about the work abroad?" The missionaries have the first right to do the questioning, not the home Christians.

The Meaning of the Student Missionary Uprising NOTABLE conventions of the Church Students' Missionary Association and of the

Student Volunteer Movement for Foreign Missions were held during the last week of February. A summary of their characteristic features will be given next month, but we take this occasion to emphasize the significance of this student uprising.

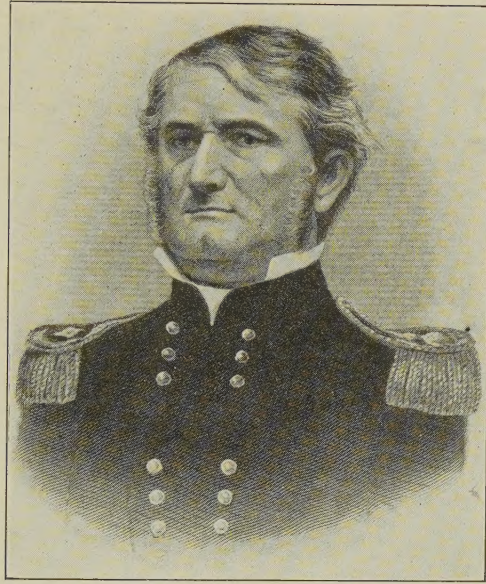
It means, among other things, an increasing supply of well-trained men and women. It would be difficult to overestimate the importance of this fact. Keen intellects and sound bodies are as indispensable qualifications for missionary service as exalted purpose and deep spirituality. It is inspiring to find young men and women devoting years to study, often to advanced work in science, or philosophy, or medicine, in order that they may be better qualified to approach non-Christian life in a manner to win recognition for Christian faith. Again, this movement of the students means the linking of the mission field and the colleges of this country, to the great gain of both. One of the things of which Yale University is most justly proud is the fact that one hundred of her sons have been or still are in the foreign field. One of her proudest possessions is the tablet erected in one of the college halls the

other day to commemorate the life of Horace Tracy Pitkin, who died a martyr in China in July, 1900, and whose last message to his wife, whom he had sent to this country for safety when the storm began to gather, was: "Tell Mrs. Pitkin that when our little son is twenty-five years old I want him to come to China as a missionary." The time is coming when every university will count it a greater honor to have its graduates selected to be ambassadors for the King of kings, than to have them selected as ambassadors of the nation to European courts. And finally this devotion of students to missions means a decided reflex influence upon the home Church. For as they give of their best they will be blessed in the giving, and their devotion will be quickened and sustained. The congregations of some denominations are gladly providing the support of young people who have gone out from them under the appointment of the denominational board. We could wish that many a parish of the Church might know the blessing of such a relation.

*Two Opinions of
Indian
Mission Schools*

BISHOP HARE, in his annual report, speaks of the Church mission schools of South Dakota as occupying "a peculiarly tender place in the

hearts of the Indians. They are always full. They are looked upon, as they deserve to be, as mainstays of our work. They are of the highest value in training the children of the wild country. No other efforts can take their place. Their value in bringing light into the Indian country and in encouraging there honest official administration and decency of life is most marked. This is testified to in two very interesting but diverse ways. First, worthy people in the Indian country, whether agents, Government teachers, or other employees, are their cordial friends. Their friendship has added much to the joy of our labors. Secondly, unworthy people, people who know that their lives and schemes will suffer from observation, are opposed to these schools, as they are to all missionary work. Their presence is to them an inconvenience and reproach. They can hardly find words with which to denounce them. Indeed, the great fault of mission boarding-schools and of missions generally, all the world over, is that they make people of low aims and selfish lives self-conscious and uncomfortable. This last fact was doubtless responsible for the angry outburst of a low official in the Indian service not long ago, when he remarked with an oath: 'If the missionaries were all in hell there would be more fun in running an agency.'"



THE RIGHT REVEREND LEONIDAS POLK, D.D.,
*First Missionary Bishop of Arkansas Territory
and the Republic of Texas*

The Missionary District of Western Texas

BY THE REVEREND WALTER R. RICHARDSON, D.D.

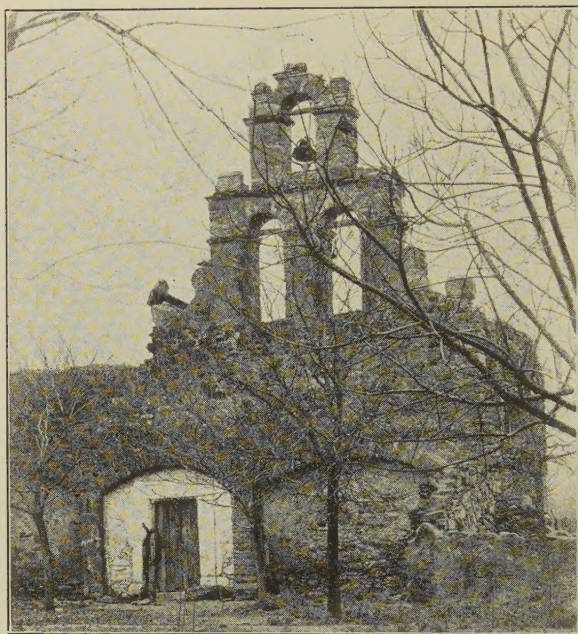
I. A Retrospect

THE state of which this district forms a part has a peculiarly unique and interesting history.

Texas has been under many flags, French,* Spanish, Mexican, *Texan*, American, Confederate, and at last the American, or Old Glory, again. The names of her rivers and of many of her principal towns tell of her former Spanish and Mexican rule. Texas was the first foreign mission field to which our American Church sent a bishop, the Right Rev. Leonidas Polk, D.D., consecrated in 1838 for Arkansas Territory and the Republic of Texas. The only points in Texas where the Church had then a foothold were Galveston, Houston and Matagorda. This last is now but a

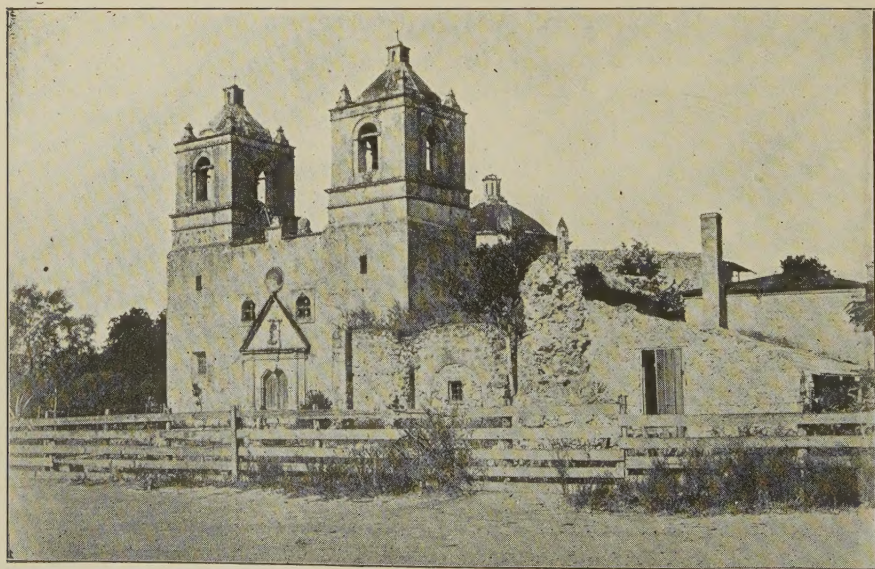
deserted village; trade has left her and the railroads passed her by. Houston is now a city of 50,000 inhabitants, and the Church there is strong and well established. Galveston, the beautiful "Olean-der City" storm-swept, devastated, 10,000 of her people wiped out as in a moment by the great tornado, September 8th, 1900, is steadily recovering and her visible scars will soon be obliterated. The Church, so firmly established here under the thirty years' rectorship of the Rev. Benjamin Eaton, has ever been an important factor in the social and religious life of the place. Old Trinity, so nearly destroyed by the storm, will soon be rebuilt. Bishop Polk, having been translated to the Diocese of Louisiana, was succeeded by Bishop Freeman in 1844, and he, by Bishop Gregg, in 1859.

* Under the doubtful title acquired through La Salle having, in 1685, mistaken the mouth of Matagorda Bay for the mouth of the Mississippi.



THE RUINS OF SAN JUAN MISSION, 1716

Texas was "annexed" in 1845. She came into the Union with an empire for her dower, nearly 1,000 miles wide and 1,500 miles long, from the mouth of the Rio Grande, latitude 26°, to the southeast corner of the old Oregon ter-



LA CONCEPCION MISSION, 1731

ritory, latitude 42°, for in those days the "pan handle" extended from the Royal Gorge, where the Arkansas River breaks through the Rockies, near Pueblo, Col., along the crest of the backbone of the continent, by way of Pike's Peak, Long's Peak, and Gray's Peak, to the forty-second parallel. In 1850 Texas sold to the United States 100,000 square miles of her territory, including this long "pan handle," from which have been erected, in part, the States of Wyoming, Utah, Colorado, and Kansas, and the

plorer. The Church formed part of every military expedition sent forth by Spain both for the conquest and the conversion of the natives. The ruins of their missions are dotted all over the country, particularly around San Antonio, one of them being the historic *Alamo*. The Indians for whom they were founded are gone, but the silent walls still tell of the faith and zeal of their founders.

The Spanish mission period in Western Texas lasted just 100 years. The



A TYPICAL MEXICAN JACAL

Territories of New Mexico and Oklahoma. This territory, it is to be remembered, belonged to the Diocese of Texas, which had been organized in 1849, and was thus appropriated by the Church without reference to her diocesan rights, and without the long process of constitutional amendments, so laboriously resorted to, by which in 1874, the Missionary Districts of Northern and Western Texas were set off from the old diocese.

The history of missions in Western Texas, antedates our own day by more than 200 years. The Franciscan monk followed close in the footsteps of the ex-

plorer. The Church formed part of every military expedition sent forth by Spain both for the conquest and the conversion of the natives. The ruins of their missions are dotted all over the country, particularly around San Antonio, one of them being the historic *Alamo*. The Indians for whom they were founded are gone, but the silent walls still tell of the faith and zeal of their founders.

The Spanish mission period in Western Texas lasted just 100 years. The

and has rudely cut upon it, the letters "M. S.," probably signifying *Maria Santissima*. The last of the Spanish missions was founded in Refugio, in 1790. They were all, however, finally abandoned, and their lands secularized by the Spanish Government, in 1800, a few of them being retained in use as parish churches, for the Spanish and Mexican residents that remained.

The first mission of our branch of the Church Catholic was founded in Western Texas, in San Antonio, in 1850, by

missionary society was organized in 1860. The first name on the list of its life members was that of Lieutenant-Colonel Robert E. Lee, U. S. A., then stationed at San Antonio.

At the close of the war Texas was the first Southern diocese to seek reunion with the General Convention. She sent as her deputy, in 1865, the Rev. Charles Gillette, one of her earliest missionaries. He was appointed the first secretary of the Freedman's Commission.

In 1874 the Missionary Districts of



MEXICAN FRONTIERSMEN IN PRESENT DAY IN TEXAS

the Rev. J. F. Fish, a United States of America chaplain. It was called Trinity Church. Parishes or missions were soon after organized in Brownsville, Indianola, Lavaca, Seguin, Gonzales and Lockhart. The first church building erected in these points was that at Brownsville, in 1854, while the Lockhart church dates from 1856. Trinity Mission, San Antonio, having lapsed, a new start was made in 1858, with a mission dedicated to St. Mark. The corner-stone of the church was laid in 1859, but owing to the Civil War it was 1875 before the building was completed. A diocesan

Northern Texas and Western Texas were set off from the old diocese, and the Right Rev. Robert W. Barnwell Elliott, D.D., was consecrated the first Bishop of Western Texas, November 15th of the same year. He died in 1887, universally beloved and lamented. When he first came to the district it was practically without railroads, yet there was not a point of importance he did not visit. There are now but very few towns of any size that are not easily accessible by rail, barring the "magnificent distances." Bishop Elliott was succeeded, January 6th, 1888, by the Right Rev. James S.

Johnston, D.D. Bishop Johnston's work has been marked by a steady building on the foundations already laid and a reaching out for new fields. In 1895 the trans-Pecos region, including the flourishing parish of St. Clement's, El Paso, was set off from Western Texas and annexed to the District of New Mexico.

Bishop Elliott's first service in the district was held in Luling, in a passenger car. The town then had all the "toughness" of a frontier railroad terminus, and while the Bishop was preaching, the pistol shots of the rough cow-boys "shooting up the town" gave more than usual emphasis to his periods, as like Paul before Felix "he reasoned of righteousness, temperance and the judg-

ment to come." The first important event of Bishop Elliott's episcopate was the re-opening of St.

Mark's Church, San Antonio, begun so long before, on Easter-Day, 1875. From that date to this, under one rectorate, its growth has been from seventy-five communicants and a rented hall with unplastered walls, rough school benches, and a canvas screen for vestry-room, to 750 communicants, with a church and rectory worth \$50,000; or, including the whole city, 1,000 communicants, an episcopal resi-

dence, five churches and rectories, and three successful Church schools, with an entire property valuation of not less than \$175,000.



THE RIGHT REVEREND ROBERT W. BARNWELL ELLIOTT, D.D.,

First Bishop of Western Texas

[To be concluded in April.]

A FEW months ago Dr. Key, the Bishop of St. John's, Kaffraria, died in England as the result of an accident in the mission field. The native clergy, in a letter of condolence to his daughter, say: "The news of his death gave us a great shock, as we were not expecting it. It did not only give the Christians a shock, but also the heathens who knew him—not only the heathens, but Christians of other bodies. Some of the heathens said, 'Oh, we never knew that death was so brave as to attack and fell to the

ground such a holy and good Bishop, strong in body and in voice.'"

¶
WHAT can be done in developing intelligent zeal for missions is shown by the experience of a London parish. Twenty-four years ago it made no organized effort on behalf of missions. Now, by means of its offerings and its systematic individual collections it gives nearly \$20,000 a year to foreign work, while four of its curates and seventeen of its laymen have gone to the field.

On the Way to the Philippines

BY THE REVEREND WALTER C. CLAPP

THE MISSIONARY CONTINGENT — THE IMPERTURBABLE ORIENT — THE
TOKYO CATHEDRAL — THE JESSFIELD COMPOUND — WHAT THE CHURCH
MAY DO IN THE PHILIPPINES — LEARNING SPANISH BY PHONOGRAPH

MISSIONARIES reach their fields by the same processes of travel which carry the commercial man and the ubiquitous "globe trotter," and one pauses at the first line of an article for THE SPIRIT OF MISSIONS, written *en route* to Manila, to ask himself what its readers would like to hear. The books and letters of the man, or woman, who goes "around the world" are easy of access everywhere. But even in the midst of life on ship-board, with all that is so secular and commonplace, there may be occasion for reflections which are neither secular nor commonplace. In the first place, there is the ship itself and the flag which she flies. We are passengers in one of a fleet of well-built, finely-furnished, well-manned steamers owned by Japanese capitalists, and plying co-ordinately with the Pacific Mail and O. and O. lines between Hong Kong and what the folders comprehensively style "the ports" northward as far as Yokohama in the Orient, and San Francisco on our own coast. The higher officers are Europeans or Americans; the lower ones, Japanese, as are also the crew. Efficient service, good order, with the invaluable accompaniments of kindness and courtesy, characterize the management. This is said not with the motive of advertising the line, but of calling attention to the fact that the Eastern countries are no longer content to remain passive in the midst of those processes which are fast obliterating the distinction between East and West. Japan asks for our patronage in carrying us to her own shores, and we gladly give it to her.

The Missionary Contingent

And then the passenger list. First our own Church party of missionaries, or mission people, eleven in number. Enumerated, we were Bishop McKim, Mrs.

McKim, Miss Wallace, Miss Suthon, the Rev. Messrs. Reifsneider, Chapman, Staunton and Clapp with Mrs. Staunton, Mrs. Clapp and Mrs. Chapman. I see that my numerical reckoning does not include, as it should, Mr. Mockridge, a layman just graduated from Trinity College, Toronto, going to Japan under Canadian auspices to pursue his studies for Holy Orders, meanwhile acquiring the language. Mr. Reifsneider left us at Honolulu to join his bishop on the next steamer; while at Yokohama there was an exodus which left the Manila contingent to pursue their journey alone.

But our party did not exhaust the missionary forces represented. There were, I should say, a score of others at least, men, women and children. They were mostly bound for China and I think nearly all are missionaries returning after furlough, but a few were new recruits. Comparison of notes with passengers by other steamers indicates that the percentage of missionaries is often, as in the present instance, large. Conversation convinces one that these men are sincere and earnest. They are not going abroad for a holiday. Here is a force to be reckoned with—the missionary. It is the persistent onward push of a power, which, with all its unhappy divisions and variations, yet professes to deliver a needed message to the old civilizations of the Orient.

The Orient

And the Orient—the fixed, the imperturbable—we have it here with us on the ship, we meet it everywhere in our travels. That distinguished looking Chinaman over there speaks English as well as I do. He learned it under the eaves of the same New England college that nurtured me; but he is not a Christian, and his dress and queue and conversation all betoken an intention to iden-

tify himself with his own people. The gentleman who sits at my left at meals is a Japanese, a professional man and a Government official. Everyone, he grants, should have a religion, and it were better if the Japanese could have one religion for the sake of the unifying effect. The old systems seem to be losing their hold on the rising generation. But of an objectively true religion, aside from systems and forms, adopted for

for the Holy Eucharist. The arrangements were simple, the place and circumstances unusual, but it was the Blessed Sacrament, and we could keep the feast "with all the company of heaven"! But it was a welcome sight to behold the cathedral at Tokyo and a joy to kneel there. It is not a large church, measured by home standards, but for substantial character and dignity and even, I think, for size, it outranks any Christian edifice



THE MISSIONARY CONTINGENT ON BOARD THE S.S. AMERICAN MARU

Back Row from left to right: Mr. Staunton, Bishop McKim, Mrs. McKim

Centre Row: Mr. Chapman, Miss Wallace, Miss Suthon, Mrs. Staunton, Mrs. Clapp, Mr. Clapp

In the foreground: Mr. Reifsneider

secular and governmental policy, he seems to have no conception.

A Sunday in Tokyo

Immediately on our landing in Yokohama on Sunday, November 10th, we went with Bishop McKim to Tokyo and arrived at the cathedral in time for the sermon and the latter part of the service in the morning. On the ship we had read Morning Prayer two successive Sundays, the bishop officiating, and once, on All Saints' Day our little band of Churchpeople found opportunity, the waves being smooth enough, to gather

which we have seen in Japan, including most decidedly the Roman cathedral in Nagasaki, where one might have expected something good, as it is the centre of their work. St. Paul's College for boys, St. Margaret's for girls, St. Luke's Hospital, the Divinity-school and the parish house all excited our admiration. One is impressed with the evident intention of the Bishop and clergy of the District of Tokyo to bear a part in the important work of religious reconstruction which is bound to come in the near future of Japan.

At Kobe we found that our coming

had been heralded by telegram from Bishop McKim, and before we were ready to take the launch, we were greeted by Mr. Bedinger, the secretary of Bishop Partridge, who placed himself at our service as guide. An interesting though rather tiresome ride of two hours and a half—for Japanese railways, especially the "Imperial," are neither smooth nor rapid—brought us through the forty miles to Kyoto. The rice was being harvested in the fields all along the way, and we gained an idea of Japanese rural thrift and industry, and our train passed through Osaka, an important manufacturing centre. Notwithstanding the very cordial and strenuous efforts of Mrs. Patton, whose reception was most kind, we could not in four hours do justice to the old capital of Japan, with its streets of temples, its unique shops and factories and beautiful gardens. Nor could we, on a week-day, in such a hurry, take more than a cursory glance at the mission plant. It was just a glimpse, and that was all.

Shanghai and Jessfield

A *jinrikisha* man in China, like many of the hack-mankind in other lands, is more anxious for his fee—plus a large bonus that is not his at all by rights—than for the integrity of his service. At your slightest motion of approach, he hustles you into his little wagon, gives wholesale assent to whatever you may say by way of direction, and trots off with you somewhere, anywhere. Result—you are out of pocket and out of patience, for after whisking you around corners innumerable, you are likely to find that your man really has no idea where you wish to go. An experience like this in Shanghai consumed some of the few valuable hours of our ship's tarrying, in which we had hoped to see the people and the work at St. John's College. We had tried to impress upon our man the name Jessfield—the suburb of Shanghai in which the college is situated, and we are still in doubt whether it was knavery or innocent confusion of sounds which

successively brought our *'rikishas* to a violent stop in front of several mission houses of various sorts, not our own, with the exclamation, "This Melican man josshouse." In despair we steered back to the hotel, for it was tiffin time. Being refreshed, we tried again, this time with success. The ride of five miles was delightful. There never was so cosmopolitan a city as Shanghai. The war-vessels of all nations frequent its harbor, their commerce, fantastic junks and huge merchant-men, line its wharves. Its streets are kaleidoscopic in color and motion. Gay Oriental, sombre European, and tourist of neutral tint jostle one another in the crowd, while the magnificent red-turbaned Sikh policeman towers over all.

But of all the beautiful and wonderful things of Shanghai we found nothing so good and satisfying as St. John's College and its connected works. To those who have seen pictures and read more or less about the work, let me say that they must yet see the work to appreciate it. It was a wise foresight of Bishop Schereschewsky which caused him to insist upon the establishment of such an institution, and the idea has been nobly and progressively developed by those in charge. At a critical time in the history of China, when there is a stir and an awakening among the thinking men of the nation and a great desire is expressed for the language and learning of the great English-speaking peoples, the Church can supply all this, amid beautiful surroundings and with admirable equipment, and, more than this, can do it as the outcome of that historic Faith which stands for English-speaking Christianity, the source of all our true greatness. The power of such an institution seems almost incalculable.

The Church's Opportunity in the Philippines

We have tried to improve the last month. The mission work in Japan was suggestive and inspiring, and what we saw in Shanghai strengthened this im-

pression. We feel it to have been good, after all, that these visits, however brief, were possible. Our business on ship-board has been partly to arrange and mentally digest all this, to study its bearing upon what may lie before us in the Philippine work. Clearly, in general terms, our work in those islands must be not a negative or destructive one, but positive, edifying, educative. The inevitable immediate effect of the touch of America and Americans there will be to secularize, to demoralize, to disintegrate. It seems to be the Church's task in the Philippines, as in China and Japan—and the more bounden duty because the archipelago is "domestic"—to do all she can to hallow our contact with these people, by preserving our own countrymen from that colonial degeneration which belies religion and contaminates the bewildered native; while to the Filipinos who may be open to our efforts, we must present the old Faith in a present Christ.

Another part of our daily work has been our study of Spanish. We have had some help from Spanish-speaking fellow-passengers, but the greatest help has been the thoughtful purchase of Mr. Staunton, a phonograph, which (who?) at the touch of the key rolls off the most sonorous Castilian sentences without wearying, for hours at a sitting. With this and our text-books we have absorbed some Spanish *en route*, and we are hoping for an opportunity to so immerse ourselves in the language that the process will be greatly accelerated when we are actually in Manila.

Notes

THE Rev. Andreas Bard, principal of St. Paul's School for Girls, at Walla Walla, Wash., calls attention to the inadvertent omission of any mention of the school in connection with the others referred to in Mr. Bartlett's article on "The Future Diocese of Yakima" in the January SPIRIT OF MISSIONS. We take pleasure in making Mr. Bard's words ours to remind readers of

the magazine, many of whom it is to be hoped have helped and will continue to help the school in its valuable work for the Church, that "St. Paul's is the oldest school in the Northwest, has struggled along successfully without an endowment, and even now compares favorably, as far as the number of pupils and the record of teachers is concerned, with any Church school in the United States. It has given to the Northwest some of the ablest Churchwomen we have."



THE parish at Claremont, N. H., is having a unique series of missionary meetings on the Wednesday evenings of Lent. At each meeting attention will be centred upon China. With the idea of making the Christian work in that field as real as possible, the rector of the parish will first of all speak upon the difference of the missionary opportunity, and therefore of missionary methods between the early Christian centuries and ours. On another Wednesday evening the pastor of the Baptist congregation, with some of his people, will meet the people of the parish and tell them the history of the missions of that denomination in China and what is now being done in them. On another Wednesday evening the Methodist pastor and some of his people will do the same for the Methodist missions. And on still another evening the Congregationalist pastor with some of his people will describe the far-reaching work of the American Board in the Chinese Empire. At the last meeting, the rector of the parish will describe the history, methods and extension of the missionary work of the Anglican Communion in China.



THE Publication Office expresses its regret to "A Subscriber" in St. Paul, Minn., for its inability to send sample copies of the February number of THE SPIRIT OF MISSIONS to the names furnished. The demands upon the edition do not permit of the distribution of sample copies.



KANE'S RANCH, WHERE THE MISSIONARY LIVES

In the Sage Brush Country

THE SNAKE RIVER MISSION IN THE DISTRICT OF LARAMIE—A VALLEY WITHOUT A CHURCH—HOW A WYOMING RANCHMAN STARTED A MISSION—WANTED, SOMETHING TO REPLACE THE SALOON—EIGHT-YEAR OLD COWBOYS

A SEVENTY mile drive through a sage brush country is a fine lesson in patient endurance. Throughout its course, there is but one thing to be seen through the clouds of dust, and that is sage brush. Before, behind, everywhere, are the dull green bushes with not a spear of grass to relieve the monotony. After such a journey, the little, snake-like patch of green which meets the eye on reaching the Snake River Valley is a most welcome relief. The only stream of any importance in the distance of 200 miles, Snake River, winds its crooked way through a narrow valley, rarely more than half a mile wide, from the Great Divide down through the Red Desert to its junction with Bear River.

A most unlikely place to find settlers—one is surprised to find every foot of available ground taken and every acre made productive by an immense outlay in irrigation ditches. From Three Forks to Sand Creek, the whole valley is given to the raising of hay for winter feeding, principally timothy and alfalfa. The dark green of these, with the bright yellow of the oat fields, makes an attractive contrast with the sage brush of the hills. It is not strange, therefore, that we find gathered in this narrow valley every one whose cattle or sheep are ranged on the hills to the north or south. The climate, too, is delightful. Never hot in summer, the valley is protected from the possibility of blizzards in winter by the high mountains on either side.

Owing to these causes, the valley is as closely settled as an eastern state, and here, seventy miles from the nearest rail-

young cattle are fed, having been collected into the different ranches, but the steers are driven off to the desert, where the snow is light and the pasturage is sufficient to carry them through the winter.

If the cattle need little care, it is far different with the sheep. Herders are employed to be with them constantly. The herders live in comfortable wagons, fitted up with a bed, cook stove, and many conveniences for which you would not imagine room could be found. The sheep must be kept together and guarded from coyotes and wolves.

The valley has a cosmopolitan community, including many Englishmen. The wild, free country seems very attractive to them, and they are uniformly successful when they avoid the saloons.

Mormons are here in considerable numbers. Most of them have broken away from the organization, but the other settlers are very suspicious of them.

road station—Rawlins, Wyoming, on the Union Pacific—we find a wide-awake, enterprising community.

The business interests of the valley are centred in the raising of cattle and sheep. All have heard of the strife between the cattle and sheep men, which is caused by the fact that sheep crowd cattle off a range. In this valley the matter is amicably settled in the following manner. The river follows the State line very closely, and the sheep men are allowed the range north of the river, while the cattle range south in Colorado.

The cattle need comparatively little care. During the summer they range at will over the mountains, where they find abundant fodder. In July, the cowboys scour the range in search of cattle which are in condition for shipment. These are gathered in the round-up, driven across country to Rawlins and shipped to Omaha. In the winter the cows and



THE MAIN STREET OF THE TOWN BAGGS



FEEDING SHEEP IN THE SNAKE RIVER VALLEY

The sheep-herders are, to a large extent, Mexicans. By far the largest part of the people came from Missouri. Many of them either served in the Confeder-

ate Army or their families were ruined by the endless succession of armies passing back and forth. These men found an asylum here away from the world, and in their solitude have found success. The settlers are men of thrift, and there are but few poor people to be found. There are three small towns or supply depots and post-offices. There are seven school districts, each with one teacher. From a worldly point of view the valley is in a flourishing condition.

Four years ago, Mr. J. Cambreth Kane, an Irish ranchman, who had lived in the valley twelve years, was, in some

fore entering our ministry. After his arrival, he found many of the people suspicious of our Church, and one morning calmly announced that he was now a Methodist minister. His character, as revealed by this action, gradually showed itself in business matters, and he was compelled to withdraw. It is very hard to estimate what a setback the mission received from this first failure, especially among those opposed to all mission work.

The following summer, the Rev. William Toole, a graduate of Seabury Divinity-school, came out to try to re-



ON THE WAY TO KEEP APPOINTMENTS

way, brought back to his early religious life, and determined to start church services. For, strange to say, though the valley is so well settled and the people are, in general, so prosperous, it does not contain a single church building, nor was there a religious work of any kind until Mr. Kane undertook his mission. He began by holding services himself, as a lay-reader. Then, obtaining a guarantee of salary from the people, he appealed to Bishop Talbot, then Bishop of Wyoming and Idaho, for help. A lay-reader was sent out from New York City, who, it would seem, was a minister of some other denomination, who was waiting the canonical time be-

establish the work. Surrounded by difficulties and harassed by suspicions on all sides, Mr. Toole toiled along for two years, and once more raised the mission to a place of esteem and confidence in the eyes of the people. In June, 1901, the Rev. Alfred A. Gilman, a graduate of the Philadelphia Divinity-school, became the missionary.

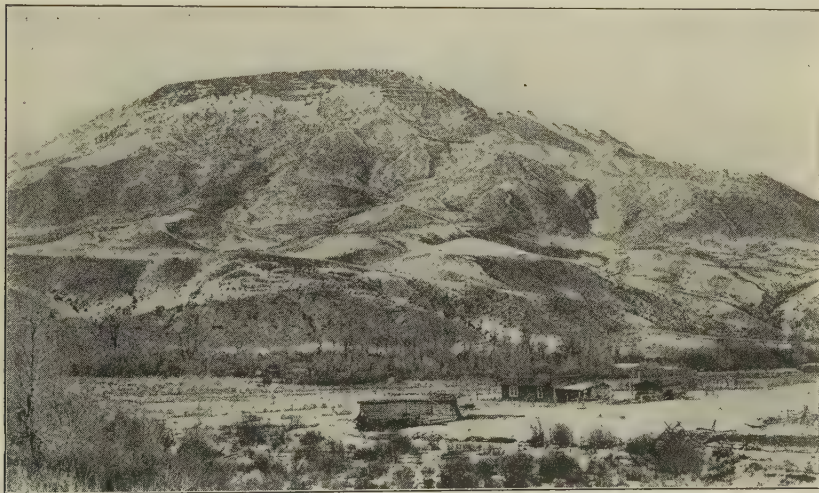
The work is one of peculiar difficulty, and yet one of great possibilities. It is the only religious work in the whole valley. Every Saturday, the missionary drives twenty-five miles east or west from Mr. Kane's ranch, his home at present. Sunday morning, he has service and sermon, either under the

shadow of Battle Mountain, at Battle Creek, or on the edge of the desert, at Sand Creek. Then, while eating his luncheon with one hand, he urges his horses forward with the other, in order to reach Baggs or Savery, fifteen miles away, in time for an afternoon service and sermon. From this service he must hasten home to get his supper before the evening service at Dixon. During a part of the summer, the missionary was his own cook.

Other Christian organizations have recognized the propriety of leaving the work unified and have consented to give

collectors of the missionary's salary, who are necessarily numerous, owing to the extent of the parish, are two Presbyterians, one Roman Catholic, one Methodist, and one frank unbeliever.

But the hard work is in contending against the irreligious proclivities of a large number. Most of the men have been fortunate in this world's goods and a large number seem to be indifferent to the call of anything higher. They resent the coming in of the Church and, in some cases, refuse to permit their children to attend, not because it is Episcopal, but because it is religious.

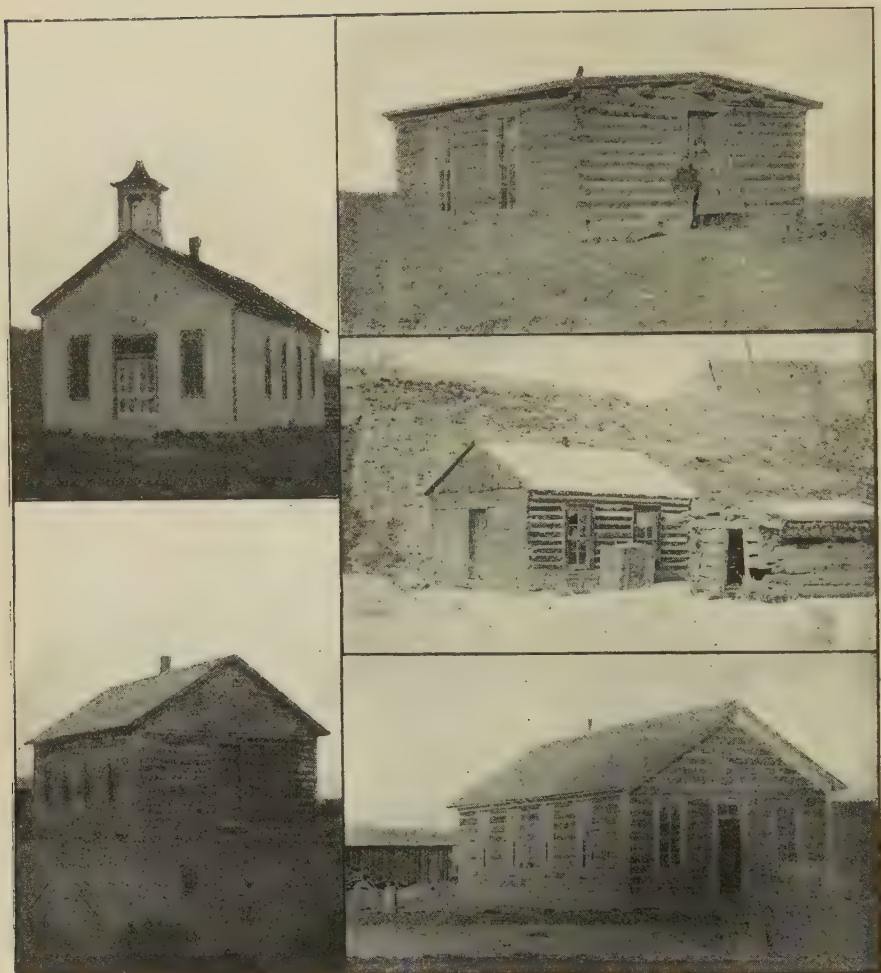


BATTLE MOUNTAIN

the Church a free field. The task is before the Church of commending itself to the people.

Some conception of what this means can be gained when it is stated that not ten persons in the valley were raised in the Church. We now have twenty communicants, most of whom have no religious antecedents and two of whom are of Mormon parentage. Yet the missionary was able to name from memory 475 souls to whom he ministers in his parochial visitations. The members of the older churches, Roman Catholics, Lutherans, and Presbyterians, all take an active interest in the work. The

The open opposition comes from the saloon element. It was reported that a Dixon saloon keeper would like to contribute to the church building fund. When Mr. Gilman approached him on the subject, he replied: "I believe in churches all right, but I will not give a cent to a denomination which is trying to ruin my business." If there is one blot on this valley, it is found in the saloon. The sheep-herders and cowboys come in with their hard-earned wages, perhaps the accumulation of six months. There being no other place to lounge, they drift into the saloon; after a few drinks, they are inveigled into a card



THE SCHOOL-HOUSES WHERE SERVICES ARE HELD IN THE SNAKE RIVER VALLEY
MISSION

Savery
Dixon

Sand Creek
Battle Creek
Baggs

game, and in the morning they go back to the range penniless.

Through such obstacles, the work must be carried. An attempt is being made to build churches at Dixon and Baggs. Not until these are built will the mission be thoroughly established. But, after years without any church work, the people give very sparingly. They contribute \$450 a year to the missionary's salary and about \$600 have been collected in each district for the church

buildings at Baggs and Dixon. Some help must come from the outside, to insure the completion of the church buildings. Mr. Gilman also wants to erect in Dixon a log house which shall serve as a rectory and, especially, as a guest hall for sheep-herders, cowboys and ranchmen, in opposition to the saloon. The latter building would cost but \$250.

It is a work looking to the future. If the Church can be maintained in such a way that the children shall be trained

in its ways this valley will become an object lesson of great value. Many of the people are kindly disposed. They will come to the services

and bring their children, but they have not yet arrived at the point of liberal support. In fact, this generation never will learn to give largely, but with a younger generation trained up to love and revere the Church, the work here will become strong and vigorous.

The last illustration shows one of our *boy men*. For such are all of our boys.

As soon as they can walk, they are on a horse and riding after cattle. One of my young friends will ride out with the men all day and then after supper he will crawl up into his mother's lap and go to sleep. Though babies, they must be treated like men, and the difficulty in directing their lives aright can hardly be appreciated. It is with the idea of reaching these cowboys of from eight to fifty years that the guest hall is to be erected. Strangely enough, all the people, including the cowboys, are very fond of reading, and it is believed that the establishment of a miniature club will do much to strengthen the work



THE MISSIONARY AT WORK HAULING LUMBER

and help the lives of the younger generation.

Such is the unique opportunity offered to the Episcopal Church in the Snake River Val-

ley Mission. It is to be hoped that the Church will take a sympathetic interest in this mission and that at this time funds may be forthcoming to establish the work on a solid basis.

THROUGH the kindness of the members of the Woman's Auxiliary, in Washington, in sending them a box of

toys, games and pictures, the children of San Juan, connected with St. John's Mission, had an unusual treat on the Feast of the Epiphany, or "The Three Kings' Day," as it is known in Porto Rico. Under the direction of the Rev. Mr. Van Buren a festival was planned, to which 200 tickets of admission were issued. On the festival day the mission hall was crowded, as no one who had received an invitation had neglected to accept it. Great enthusiasm prevailed, and one of the men, who had brought his children, remarked to Mr. Van Buren, as he passed out: "Next year you will have to have 500."



ONE OF THE YOUTHFUL COWBOYS OF SOUTHERN WYOMING



THE GREAT BRONZE BELL OF THE TEMPLE OF DAI BUTSU, IN KYOTO

The bell is fourteen feet high, nine feet in diameter and weighs over sixty tons and is one of the largest in Japan

The Present Religious Status of Japan

BY THE REVEREND JOHN C. AMBLER

WHEN Commodore Perry ran his battleships into the waters of the Bay of Yedo, he little knew the meaning of his prophetic action in gathering his men about him and making the green shores around echo to the familiar tune of *Old Hundred*.

Japan had shut out the Christian religion two hundred and fifty years before, and had returned to her old posture of trying to exist without the one great reality—God.

For five hundred years Confucianism had overshadowed the earlier beliefs of the people, and for seven hundred years more Buddhism held predominance and had given its support to a great feudal system. During this period Japan had struggled for a century with Roman Catholicism but, having thrown this aside for political reasons, she had re-

turned to the futile task of again trying to work out her salvation through the agency of man. Finally, just before the coming of Commodore Perry, in 1853, some moral teachers had inaugurated a plan of campaign against the prevalent disorders, by endeavoring to adjust all the existing moral and religious ideas into one great eclectic system with which they hoped to permeate the national life.

Just at this juncture the warships arrived from America and, instead of the salvos of artillery which generally usher in a state of war the United States held out to Japan the green olive-branch of peace, and began, with a hymn of praise to God, the first overtures in a remarkable diplomatic history, in which she has shown herself throughout a steady and consistent friend to the Empire of the Mikado.

From 1858-59 Japan opened certain ports to foreign trade and residence, and since that time she has busied herself with the most remarkable and complete overturning of social and civil institutions which can be shown in the history of any land. More wonderful still, she had bounded ahead, as it were, by decades, each ten years having been marked by some event of more than usual significance as crowning and completing an era of advance. From 1859 to 1869, Japan was enveloped in external and internal troubles from which she issued through the evident guidance of the God of nations. In that period she came forth from chaos to order. The Emperor had been proclaimed supreme ruler of the Empire, the *Shogun* had gone into retirement, Buddhism had begun to be disestablished, and in two years more feudalism had been utterly abolished, posts and telegraphs had been introduced and a mint, under the supervision of foreigners, had been opened in Osaka.

From 1869 to 1879, the spirit of old Japan had been almost completely suppressed, railroads had been built and Western civilization had flooded the land with light and knowledge from end to end. This period was marked in its climax by the publication of the Penal Code and the Code of Criminal Procedure, the establishment of prefectural assemblies, regulations concerning public meetings, and such measures as showed that Japan was going to play the role she had assumed in a manner becoming the gravity of the situation.

From 1879 to 1889, the promoters of "New Japan" came more and more to the front, and administrative affairs began to take a settled form, while two powerful political parties, the Liberals and Radicals, divided the responsibilities of State between them. The English curriculum of studies, too, was introduced into the common schools, and educational matters received a great impulse. Two prominent features marked

this period. The new constitution, promulgated in 1889, raised Japan to the dignity of a constitutional monarchy and proclaimed liberty of religious belief; the other favorable feature was a sudden revulsion from foreign ways, which gave Japan another decade to digest what she had voraciously devoured from every quarter of the globe.

From 1889 to 1899 Japan again struggled with that old spirit of conservatism, which it was thought had been relegated to the past, but all of her latent forces were then tried in a crucible from which she came forth bright and shining, and, in 1898, she had so gained the respect of the outer world that she entered into full comity with other nations. And so, in the words of her leading statesman, Marquis Ito, "She has within half a century brought up a generation of statesmen, merchants and warriors, who meet the West on its own terms."

China had watched her near neighbor with a jealous eye as she thus, by one act after another, moved out of her old anchorage ground and forged ahead, leaving her old water-logged companion sunken deep in the sands of Oriental conservatism. But China thought she had her "weather-eye" open to future events, and so she whisked her battle-ships, newly made in Germany, in and out of the harbor at Yokohama, only to have them ignominiously destroyed, or seized as prizes, in the Chino-Japan War. And when Japan was about to seek again the friendship of her Asiatic rival, more through fear and pity than from love, the siege of Peking and the Boxer troubles have shown her that her true policy is to shake off forever the sluggish conservatism of the East.

Through these busy years religion had fallen into abeyance, though missionary activity has been very apparent everywhere since the opening of the country, when Bishop Williams and the Rev. Dr. Liggins inaugurated the movement, by coming over to Japan from China in

1859 at the commencement of the present *Meiji* era.

And such men as the Rev. Dr. Verbeck have, in this time, risen to positions of such respect that they have even acted as guides to the nation in the most critical stages of its relations with Western countries.

Soon after the passage of the treaty revision a Religious Bill was put forward in the Diet, in the year 1899, which

would have considerably raised the status of the Christian religion, but this was rejected after an exciting debate. The cause of the rejection of this Religious Bill was largely due to a vigorous campaign waged against it by the Buddhists, through the whole of Japan, and to the obstructionary methods used by the Buddhist priests, who filled the capital while the Bill was pending, and lined the galleries of the House of Parliament, cheering vociferously or hooting audibly as

the speeches went for or against their cause. The Government was so well informed as to the responsibility incurred by the Buddhists in the defeat of this Religious Bill that the leading representatives of Buddhism were summoned to Tokyo and warned by the Minister of the Interior that any such agitation in future would be followed by a withdrawal of licenses as Buddhist teachers from those who should be participants in it.

These public proceedings may have called attention more than ever to the religious condition of the Empire, for

several men of prominence began from this time warmly to take up and discuss the need of an ethical basis of morality for the Japanese, and the newspapers and magazines became full of this one absorbing subject of discussion. A popular Buddhist preacher states the matter in these words: "The attention of the learned classes has at length been centred on religion, which is the only thing that remains just where it was in

Takugawa times."

In reviewing the condition of Buddhism this same writer states that there are not more than two or three educated and competent priests among every 1,000 in Japan, and that there are no less than 100,000 temples, most of which are only used for ceremonials, such as prayers for the dead, but where no preaching is done. He also claims that a reformation of this religion cannot be effected without governmental aid, as the chief temples are so



THE MARQUIS ITO, THE "GREAT MAN OF JAPAN"

laden with debt and sunken in corruption that their principal object is by any and every device to make the two ends meet. "To attempt to use such organizations as instruments of reform," adds this writer, "would be like setting thieves to guard money." These are certainly words of heavy irony from a man who is representing the pass to which his own religion has come.

The principal theories of reform hitherto advocated have been classified: First, as "the religion of self-respect," making this the dubious foundation of social regeneration. The promulgator

of this scheme of reform was Mr. Fukuzawa Yakichi, a celebrated educator who has recently passed away. The next doctrine, warmly advocated, was termed by its author "the religion of self-reliance," and its sponsor is Mr. Kato Hiroyuki, sometime president of the Imperial University in Tokyo, and then ambassador from Japan at the Court of St. James. A third writer of distinction is Mr. Inonye Tetsujiro, a professor in the Imperial University in Tokyo, who seems anxious to found an eclectic religious system, by an amalgamation of all the existing cults, including Christianity. His warmest opponent, in criticising this view, has justly remarked: "Such a combination of religions would rob the subject of its historical connections and distinctive characteristics and so take away its charm."

Would that this authoritative writer, who is an ardent Buddhist, might apply his tenets in a search for the true religion of mankind! In this connection it may be mentioned that two well-known statesmen of Japan, lamenting the state of public morals, recently formed an organization called "The Society for the Reform of the Customs of Japan," and they actually started on a lecturing tour having this object in view.

As a curious instance of the slowness of man to believe, when the great spokesman of the Japanese, Marquis Ito Hirobumi, was recently interrogated as to the future of the religious question in this country, his reply was, that "it was out of the question to suppose that the

Japanese Government was ever likely to deviate from an entirely impartial attitude *vis-à-vis* the various religions in the country." "Japan," he said, "looked to the function of religion being fulfilled by culture and science and the inspiration of knowledge." He made, however, one noticeable departure from much of the thought existing around him when he further added: "Japan will continue to follow out the path of Western learning and inquiry"; by which it is implied that she will continue the process

of her abandonment of Chinese literature and learning formerly followed by her. And the political party of Marquis Ito has recently put out a manifesto, in one of the clauses of which it is stated that the hindrances placed in the way of students of schools by their teachers in the matter of the study of religion and religious belief, will be zealously opposed by this party. And it may be added that the principal leaders of Marquis Ito's party, the largest in



MR. FUKUZAWA YAKICHI

Japan, are most of them earnest Christians. It is hoped that Marquis Ito, on his return to Japan from his tour in Western lands, where he has everywhere received an ovation, will be less non-committal on the subject of his religious convictions, which are supposed to be decidedly pro-Christian.

It may be stated just here, that religious statistics have brought to light the following facts: The most powerful sect of the Buddhists shows a larger criminal list than any other. The present majority of religious persons among the middle classes of Japan are admittedly Christians, the lower classes yet cling to

Buddhism, more through superstitious ignorance than from actual belief in it, and the upper classes remain committed to the religious views of the Emperor and court. From the analogy of history we may, therefore, say that the religion of the middle classes is really the only energizing spiritual force at work in Japan. The president of the Lower House of Parliament and the largest proportion of its influential members are Christians, a large number of naval officers are Christians and three per cent. of the officers in the army, and Chris-

tian schools are sending forth from 2,000 to 3,000 graduates yearly to scatter the seeds of truth in all parts of this land.

It is no vain expectation then, to hope that, with a strong, aggressive movement and a zealous preaching of the Cross, more and more of "such as shall be saved" will year by year be "added to the Church." For this result, resources must be supplied by the Church in the home land, and prayers must be continually offered up.

Osaka, Japan.

Church Work Among the Negroes

BY THE RIGHT REVEREND CLELAND KINLOCH NELSON, D.D.

Preliminary

DESPITE the interest attaching to this subject on the double account of the large factor in our present civilization and the passive part in the Civil War, there are very few connected accounts of the Church's work on behalf of the colored people of our land.

In 1842 Mr. C. C. Jones, of Liberty county, Georgia, published a monograph of about 300 pages under the title *Religious Instruction of the Negroes in the United States*. His sketch is divided into three periods: The first from the introduction of the Africans into this country in 1620 to the first census of 1790; the second from 1790 to 1820; the third from 1820 to 1842. We must rely almost wholly upon his researches for any statement in reference to conditions and results prior to 1842. And then there is a long period of unwritten history for which materials, if many, are so widely scattered that it would be impracticable for anyone but a man of leisure, means and single purpose to bring them together into a connected account.

By the year 1776 the Negro popula-

tion, through importation and natural increase, had reached a total of 500,000.

The Beginning

In 1702, the second year of its existence, The Society for the Propagation of the Gospel in Foreign Parts sent out the Rev. Samuel Thomas, primarily for the conversion of the Yammossee Indians in the colony of South Carolina. But he and his successors for many years labored among the Negro slaves as well as the Indians. The reports of their successes are marked with great discouragement. Many were baptized and very sincere attempts were made to impress upon them the practical truths of the Gospel, but not until 1724 do we find a number of Negro communicants in St. George's parish, near Charleston, gathered by the Rev. Mr. Varnod, who was ably seconded in his work by the owners of the slaves. For years this now venerable Society had the instruction of the Negroes in its especial care and interest. Letters were written to arouse the attention of the masters to the paganism about them. Sermons were preached and distributed among the

plantations setting forth their duties in this regard. There are extant a sermon and a letter of the Bishop of London, the Right Rev. Edmund Gibson, which contain very valid and reasonable arguments and persuasives to proper consideration of the religious instruction of the slaves.

Archbishop Serker, Bishop Porteous and many other English bishops took a lively interest in this branch of missions. But the Moravians were the first Christian body who formally attempted the establishment of missions exclusively for Negroes. Although they came first to Georgia in 1738, nothing was then accomplished, as Georgia was not at that time a slave-holding colony. Philadelphia, New York and parts of New Jersey were the fields of their labors. Among the eighteen first-fruits depicted in a famous old painting in Bethlehem, Pa., two of the figures represent Negroes, Johannes, of South Carolina, and Jupiter, a Negro from New York.

The most encouraging report of this period is probably that of the Rev. Mr. Davies, a clergyman of the S. P. G., who labored in Hanover and four adjacent counties in Virginia. He had sixty communicants in 1757. It is noteworthy in the line of Christian education that a school in Charleston, S. C., established in 1745, "had sixty pupils, and sent forth annually about twenty young Negroes well instructed in the English language and the Christian faith."

When in 1747 the Colony of Georgia authorized the introduction of slave labor, the act was safeguarded by resolutions requiring that "the owners of slaves should educate the young and use every possible means of making religious impressions upon the minds of the aged, and that all acts of inhumanity should be punished by the civil authority."

In Virginia before the Revolution the Negroes attended the Episcopal Church in crowds, there being then no other Christian body of consequence in the state. "King" Carter, who built a church in Lancaster County, reserved

one-fourth of it for his servants and tenants, and emancipated a large number of his Negroes. It is not true, therefore, that these people were entirely neglected, but the religious training was wholly incommensurate with their needs or their importance as infants of the forming republic.

The Rise of Sects

Very early in the nineteenth century the Baptists and Methodists made heavy gains among the Negroes; the former sect being for some years largely in the majority. As early as 1793 they claimed about 18,000, and 10,000 respectively. But as late as 1818 the Church counted but 328 adherents among them. A discussion of the causes of the difference would bring out the fact that the sects were alive to the spiritual interests of these people, while the Church as a body took no corporate action in their behalf, but committed itself to the unholy principle of classification of men as suitable subjects for the benefits of the Gospel.

Diocesan Efforts

Between the years 1820 and 1842 there was a great awakening of interest in this subject, promoted largely by the earnest preaching of Bishop Dehon, of South Carolina, Dr. Dalcho, and the advocacy of such men as the Hon. C. C. Pinckney. In 1822, 316 communicants were reported in Charleston alone; fifty-seven communicants and 234 Sunday-school pupils in Beaufort. The religious press took up the subject about this time and presented it to the minds of thousands of our citizens. Dr. Meade, Assistant-Bishop of Virginia, published a stirring letter, and followed it up with great personal zeal. Similar interest was manifested by Bishop Bowen, of South Carolina, the Rev. Mr. Freeman, of Raleigh, N. C., the South Carolina Convention of 1838, Bishop Gadsden, of the same diocese, and Bishop Ives of North Carolina. The first Bishop of Georgia, the Right Rev. Stephen Elliott, D.D., in his primary address (1841), made a

special topic of work among the Negroes, which seems to have met with a hearty response, for a short time thereafter St. Stephen's Church, Savannah, was organized and a house of worship was bought.

It is quite apparent, as one authority remarks, that between the years 1829 and 1835 there was a revival of religion throughout the Southern States in reference to this particular duty. Not only the clergy and ecclesiastical bodies generally, but the large planters and influential laymen made special pleas in pamphlets and through the press in behalf of the religious education of these people.

Nothing could have been more unfortunate for these sincere endeavors of well-wishers than the excitement created by the discussion of the civil condition and rights of the Negroes. The effect in the slave states of the movement in the free states was most disastrous, and wrecked much of the work so auspiciously begun.

Despite the baneful effects of this period, a great number remained steadfast to their religion. But by 1842 there were more than 3,000,000 of these people, two-thirds of them in slavery. This fact should have awakened serious consideration as to the ultimate effect of so large a part of our population remaining in ignorance and degradation. For the history of the period abundantly attests the miserable family relations, the indifference to lawful marriage, the existence of bestial vices with profession of religion, fetich and superstition, a general corruption of manners and absence of right principles of life and of the value of character. Not one of the vices of "the old man" mentioned by St. Paul is wanting among them, and in a multitude of instances the distinguishing marks of the Negro preacher are the quality of shrewdness in managing the members of his flock and in escaping detection. The illustrations of the comic papers become very tragic when one is surrounded by them and recognizes that the descriptions are not overdrawn. For example, one cites the case of a preacher

in one of our largest Southern cities who is alleged to have 5,000 members in his congregation. His life is notoriously evil, but his sharp wits, affable manners and bright preaching outweigh every consideration, and divert attention from a detestably immoral life.

I know of no argument which should appeal with more irresistible force to all social and religious reformers, to all loyal citizens and good men and women, than the thought of what an immense power for evil lies in a factor of one-tenth of the people of any country, of whom the greater part is still held in the grasp of vice and practical unbelief. No time is to be lost if the Church is to participate in the restoration of these people, for which up to this time the provision is most inadequate, both in means to prosecute the work and in teachers equipped to elevate and spiritualize them.

Whatever may be our views on the question of slavery—and we doubt if many are left who would uphold the system or restore it—it is undeniable that slavery was of great value to a people who had just emerged from unclad barbarism. The house-servants, both men and women, were always objects of great interest, especially to the children of the family, and were instructed in the rudiments of English and the language of a simple catechism. Their associations in intimate relations as maids, nurses and companions of the children, not only bound them closely in ties of affection, manifested clearly in acts of fidelity and benevolence during the Civil War, but also produced a distinctly elevating effect upon their morals and manners. The best types, now fast disappearing, gave evidence of an education creditable alike to master and servant.

We are forced, for lack of information, to skip over a long series of years, from 1842 to 1864, when we shall see the opening of enlarged opportunities for our new citizens and shall then show as the result of thirty-five years of growth 2,000 teachers, 2,500 professional men, some famous heads of colleges, and

about two and a quarter million who can read and write. The enrolment in higher educational institutions has increased from 590 to 1,215 in the 1,000,000, and post-graduates from 200 to 5,000 in the country. In this work the South has expended more than \$25,000,000 since the war and is bearing a reasonable share of the burden.

In another paper we shall deal more particularly with the establishment and progress of Church missions among these people.

Notes

ARCHDEACON POLLARD, of North Carolina, in reviewing four years' work among the Negroes of the diocese, finds that he has baptized 436 persons, presented 288 for confirmation, travelled 20,165 miles, visited 242 schools, and held 483 services. The contributions from the people have amounted to \$7,945, and the value of the property for the Negro congregations is \$31,230. Although the present number of communicants, 542, shows a net gain of less than 100 over the figures of four years ago, they do not represent the actual gain by any means, as many who have been confirmed and are still faithful members of the Church have gone from the diocese into other parts of the country. A good test of the reality and success of his work is shown by the fact that the yearly offerings from Negro congregations have more than doubled in four years, increasing from \$1,207 to \$2,473. The various missions under the archdeacon's care are doing their best, in spite of many disadvantages, owing to poor equipment, to minister to the spiritual needs of the 2,000 baptized persons connected with them. The nine day-schools are giving an elementary education to 1,000 children. Most of them are very poorly provided with even the simplest necessities for school work, while several of the church buildings are in unfinished condition, some of them even having no seats. Still, the congregations gather regularly and are giving

many evidences of their appreciation of the Church's care for them.

IN spite of the cold weather of February, so much more severe than that to which she has been accustomed at her station, at Cape Mount, Africa, Miss Higgins has been steadily gaining in health, and has been able to take several appointments in and near New York. Among others she has spoken at meetings in the Heavenly Rest, Grace, Calvary, Ascension, St. George's, New York, St. Paul's and Trinity, New Haven, St. John's, Elizabeth, and Miss Masters's School, Dobbs Ferry. She has had gratifying success in securing money for the furnishing of the Irving Memorial Church, and has received pledges of \$1,300 toward the fund for the proposed industrial school. Eighty-seven more donors of \$100 each are needed to complete the necessary \$10,000. During March Miss Higgins will be filling appointments in Virginia and North Carolina.

THE Canadian Bishop of Algoma recently visited one of the Indian missions of his diocese. The chief gathered the people about the Bishop, and, in a flowery speech, laying his hands on the Bishop's head, gave him an Indian name. It is rather doubtful if any of the Bishop's English-speaking friends will use this name in addressing him. It is decidedly Indian, both in its appearance

"Mezatawagezhgueshkung"

and in its meaning—"the revolving sun." This name was chosen because it is the Bishop's duty to travel about spreading the light of the Gospel.

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THE GREAT EAST GATE AT WUCHANG

Sunday Instructions for Children in Wuchang

BY THE REVEREND S. HARRINGTON LITTELL

SOON after daylight, our little friends in China turn over, rub their eyes, yawn once or twice and roll out of bed, already dressed. Their mothers will not have breakfast ready until about ten o'clock, so there is no fire so early, probably. That means no hot water; and *that* means no bother about washing.

We will suppose that we are looking in upon a certain Christian family in Wuchang on a Sunday morning, and will pretend that about a quarter past ten, after the rapid meal is over, eaten in silence (as far as conversation is concerned—but *not* in other respects), mother begins to clean up the boys and girls, in preparation for going to church. We are *pretending*, remember. Perhaps she does not really clean them. For, from *New Righteousness*, the oldest boy, down to *Luxuriant Forest*, a baby girl not yet a year old, they hate water, and avoid it whenever they can—especially on

a cold morning like this. *New Righteousness*, who, with his father and with *Golden Cow*, his younger brother, has eaten (as is customary for the men and boys to do) *before* his mother and sisters, has disappeared, temporarily, as he has done every day at washing-time for a month, very likely. *Golden Cow*, *Sound-of-Springtime*, *New Born* and *Luxuriant Forest* however, are not so fortunate. They submit to the ordeal, and come out of it a trifle yellower, in the face and hands.

Just now, the first bell is heard ringing, at the church; so that the two boys and *Sound-of-Springtime*, who attend church day-schools, hurry off to their respective schools to march to church with the other pupils. The girls go in first, and sit on their side of the red screen, which runs down the middle aisle; and as soon as they are seated, the boys march in. In our schools here there are 220 pupils, boarders and day-

scholars all counted. Two choirs of boys have been formed to lead the singing in the services, and they do it heartily. In the afternoon, at the respective schools, systematic religious instruction is given to classes graded according to the proficiency of the scholars. Gwynne's Series of Sunday-school books, Dr. Pott's *Life of Our Lord*, a catechism by Bishop Graves (all in Chinese of course)

Evening Prayer is said at each of the schools, with hymns and chants sung to tunes which most boys and girls at home are familiar with. In our schools, the religious part of the work is not confined to the Sunday classes. The daily prayers, morning and evening, with the appointed round of Bible lessons, and psalms; the careful observance of the Church's seasons and Holy Days; and



NOT A BIT AFRAID OF THE CAMERA

and other similar books are taught. In Wuchang, this school instruction is the only kind of Sunday-school work we have yet. There is nothing corresponding to a parish Sunday-school at home. This is due partly to the scarcity of competent native teachers, and partly to the fulness of the Sunday work as it is. In some other parts of the mission, where these difficulties exist in a less degree, there are Sunday-schools which seem to be very successful.

After the religious studies are over,

the special sermons to boys and girls week by week—all help to train the young in Christian faith and life. The proportion of Christian boys in our schools now is larger than ever before. At one day-school, which has twenty-two pupils, no less than six have just offered themselves for Baptism, and are to be received as catechumens as soon as their period of six months as enquirers is over. A few weeks ago, the best all-round boy in the Boone School went home expressly to ask permission of his father to be-



THE GIRLS OF ST. HILDA'S SCHOOL AT TEA

come a Christian. The father would not give his consent, so the boy must wait

until he is of age, or until he has won over his father to the side of the Master.

Besides the directly religious teaching, who can estimate the value of the knowledge the boys and girls get, in a way which acts indirectly in favor of Christianity? How their eyes open the first time they hear the real cause of eclipses! That they are not caused by the Heavenly Dog eating up the sun or the moon! That the beating of drums and gongs, and the yelling of people at temples and *yamens* during eclipses, to stop the Dog before he eats them up entirely, and to scare him away, are all foolishness after all! How the boys and girls marvel at the wonders of nature, and at all the beautiful things in God's world! How they learn to trust the foreigners who come to teach them, and take their word almost as law, on all subjects! God, in manifold ways, leads His little ones who are seeking after Him to the foot of the Cross of Christ.

Well—it is time we saw *New Righteousness* and his brother and sisters home, for it is half-past-four, and their second meal is waiting for them. They are hungry, for they have worked hard to-day, and have been much interested in all they have seen and heard at church



A CHRISTIAN FATHER TEACHING HIS CHILDREN TO SAY THE CREED



CHRISTIAN WOMEN AND GIRLS AT ICHANG

and at school. They will talk about it for several days. Perhaps they will even "play church," themselves, with *New Righteousness* as the priest, and *Sound-of-Springtime* and *Golden Cow* as choir. They have learned to-day about the Christ-Child, who was born at Bethlehem, who is their "childhood's pattern," and how He can help them to become like Him. We have heard Chinese children playing church more than once, saying the Creed and prayers together, and listening to a child's sermon. You see, they are much like children at home, in some ways. Home people, children, as well as elders, can help the boys and girls of heathen lands, by praying for them. There are some boys here who pray for the boys of America; and for all who love the Lord Jesus. And let the home boys and girls pray for themselves, too—like the little boy only six years old in India, when told by a lady to pray a little prayer of his own: "Dear Jesus," he said, "make me like what You were when You were six years old."



THROUGH THE NARROW STREET ON THE WAY TO CHURCH

The Ways of Men

Actual Happenings in the China Mission

How a Deadlock was Broken

IN Ts'ai Tien, one of our young stations, two men, named Hsia and Tsen, were among those recently baptized. Tsen is a stone-cutter and Hsia a petty merchant. They are both good, earnest men and usually on the best of terms, but they had a disagreement about the dispensing of some charity in which they were both engaged, and the words of the wife of one of them added fuel to the fire. The result was that they ceased even to speak to each other. They both came to church, sat, perhaps, on the same bench, but not a word passed between them. The catechist, Mr. Chu, knew this, and did his best to bring them together; but all to no purpose. Each one declared that the other had offended him and must make the advances. He was willing to make peace, but the other must begin.

This went on for several months until the time had nearly come for their baptism. The Rev. Mr. Wang had paid several visits, and always found the same deadlock. This time he felt that something must be done. But he knew that a direct approach would only meet with rebuff. So he tried indirect methods. When the class met for final instruction one evening, he made them explain the Lord's Prayer sentence by sentence, correcting and supplementing their explanations. He managed to make the clause "Forgive us our trespasses as we forgive those who trespass against us" fall to these two. They gave their explanations, and nothing more was said on the subject. After the usual conversation they all went home.

The next morning the second catechist, Mr. Liao, was sent for by Mr. Tsen to write an inscription on a tombstone which he had been engaged to cut. He began at once to talk about last night's meeting. "That was rather pointed last night, wasn't it? I wonder what Mr.

Wang meant by it?" I don't know what answer Mr. Liao made to this. Mr. Tsen went on: "I was in the wrong, I know. But he was wrong, too." "But Mr. Hsia is older than you, Mr. Tsen, and the advances ought to come from you," said Mr. Liao. This was admitted by the stone-mason, and they parted.

That night, when they were gathered after service in the guest-room, the old stone-mason, without a word, poured out a cup of tea and proffered it respectfully in both hands to his enemy. It was accepted with only the customary acknowledgment, and peace was made. They were baptized together soon afterwards.

How the Brass-smith Reformed

In the same town there lives, near the chapel, a brass-smith. He made the acquaintance of Mr. Chu soon after he went there to live, about two years ago, and became quite fond of him, despite the fact that Mr. Chu is a plain talker, and does not hesitate to speak his mind. The smith is quite a capable man and can earn a good living. But he is a great spendthrift. If he earns a thousand *cash* (about fifty-five cents) one day, he spends it all in drinking and gambling. As an inevitable result, he ran into debt, and applied to Mr. Chu either to lend him money or help him to borrow it. This Mr. Chu refused to do, and gave the man some very plain and sound advice. He showed him the folly of his actions and the wrong to his family, and also instructed him in the general principles of "How to make both ends meet." The man had been attending services and knew something about the Truth, and this advice went home. He gradually gave up his bad habits, worked steadily and has paid a large part of his debts, and is nearly ready to be admitted a catechumen. So marked is the change in him that both his wife and mother came to the chapel and showered Mr. Chu with their thanks, saying that since

his coming to the chapel and studying the doctrine he is a changed man. He has corrected about half of his faults. And the prospect is that we shall get the wife and mother in course of time.

Joshua xxiv. 15

There lives in Wuchang a man named Chia, who acts as letter-carrier for the Chinese Imperial Post-Office. He was once a soldier, and a pretty rough one, spending his time in drinking and gambling. He heard the Gospel preached in our chapel at Fuh Kai, Wuchang, and it took hold of him with a strong grip. He became tired of his rough and reckless life, and, finding the camp no place for a decent man, gave up the job and went to truck-gardening. He was instructed and baptized. He had hoped, when he became a Christian, that his wife would follow him. Quite the contrary. She not only would not be a Christian, but she constantly ridiculed him and refused to allow their son to be sent to a Christian school. She jeered him unmercifully when she saw him kneel morning and night in prayer. She had no faith in his reformation, and said so plainly.

He went to the Chinese priest, Mr. Liao, and asked what he should do. "There is nothing to do," he replied, "except to keep on patiently until your example overcomes her prejudice and unbelief." And so he did. By and by the wife saw that her husband was really changed. She saw that his religious observances were real, and that his belief was what had changed his life. She ceased her ridicule and opposition. Then indifference gave way to sympathy. Now the children are baptized and the wife is nearly ready. And all is due, under the gracious influence of the Holy Spirit, to the changed life of the father of the family.

THE Rev. Dr. Chamberlain, one of the most successful missionaries in India, is of the opinion that "each church should support two pastors, one for the thousands at home, the other for the millions abroad."

Wanted a Library for Boone School

AN effort is being made to form a library for the Chinese boys at the Boone School, Wuchang. There are over 100 boys in the school, ranging from eight years to eighteen. All of them study English, and some are quite advanced in science, mathematics, history, and geography. These Chinese boys with few exceptions are most greedy for Western learning, but have no reading matter whatever outside their text books. So anxious are they to improve, and so keen are they in their English studies, that they are constantly poring over these books in recreation hours. There is no such thing as a juvenile book in Chinese literature. When the children begin their studies in a Chinese school they take the classics and commit to memory page after page and chapter after chapter, without knowing a word of the meaning of what they are learning. Consequently our books open a new world to them and are a source of greatest delight to their poor, over-hardened minds. Juvenile books of all kinds, novels, books of travel, biography, science, etc., and especially illustrated books, will find most appreciative readers. Any friends having books which they are willing to give can send them to the Church Missions House, New York.

THE Church Missionary Society continues to hold what are probably the most impressive dismissal meetings within the circle of the missionary brotherhood. A recent great meeting at Exeter Hall, London, was held to say good-by to 150 missionaries. They were grouped on the platform under standards bearing the names of the fields to which they were going—such as West China, Punjab, Yoruba, Sierra Leone, Uganda. Additional workers sent out prior to and subsequent to this meeting bring the total number of new and returning missionaries to 200 for the year.



The Latest Recruit for the China Mission

THE Rev. Edmund Jennings Lee sailed from San Francisco February 7th, to join the mission, at Nganking, China, where the Rev. C. F. Lindstrom and Dr. Edmund Lee Woodward are already established. Mr. Lee is of the well-known Lee family of Virginia, and comes from Shepherdstown, W. Va., his father, the late Edmund J. Lee, having been a native of that place. He was prepared for college at Woodberry Forest, near Orange Court House, and took his degree of Master of Arts at the University of Virginia. He was graduated from the Virginia Theological Seminary, with the class of 1900 and was there ordained deacon by Bishop Peterkin. Throughout his course at the seminary Mr. Lee was considered one of its most promising men intellectually, and in a higher way his power was felt there, for in his earnest spirituality lay a force which attracted and impressed those associated with him.

It was during his second year at the University of Virginia in connection with the work of the Student Volunteer Movement for Foreign Missions that Mr. Lee dedicated himself to the work of a missionary in the foreign field, and from that time, both in his university

and seminary life, he bore an active part in all missionary interests. For a few weeks during his final year at the seminary and for the period of his diaconate, Mr. Lee accepted the position of Travelling Secretary of the Church Students' Missionary Association, visiting a large number of the seminaries, universities and colleges throughout the eastern half of the United States. On September 15th, 1901, he was ordained to the priesthood at Trinity Church, Shepherdstown. He then for two or three months travelled in the interests of the Student Volunteer Movement and again for a short time in those of the C. S. M. A. Wherever he went among college students Mr. Lee deepened their sense of responsibility to the young men of the mission field. His example in going to the front himself cannot but have an inspiring effect upon the many students who have heard him plead the cause of missions.

Nganking is a comparatively new station on the Yang-tse Kiang. In the last two years it has developed greatly through the hard work of the foreign missionaries and their native converts and helpers. Some account of the mission will be found in the January, 1902, number of THE SPIRIT OF MISSIONS.

The Sanctuary of Missions

A Passion-tide Hymn

NOW, my soul, thy voice upraising,
Tell in sweet and mournful strain
How the Crucified, enduring
Grief and wounds and dying pain,
Freely of His love was offered;
Sinless, was for sinners slain.

See! His Hands and Feet are fastened:
So He makes His people free:
Not a wound whence Blood is flowing
But a fount of grace shall be;
Yea, the very nails which nail Him
Nail us also to the Tree.

Jesu, may those precious fountains
Drink to thirsting souls afford;
Let them be our cup and healing
And at length our full reward;
So a ransom'd world shall ever
Praise Thee, its redeeming Lord.

Thanksgivings

For the increase in offerings for missions. Page 163.

For the good to be done by the United Offering of 1901. Page 204.

For the progress of the truth in Japan. Page 186.

For the good example of the pioneer missionaries in Western Texas. Page 171.

For the many privileges of another Lent and the blessings of another Easter.

Intercessions

For the native Christians of the China Mission that they may remain steadfast amidst all the petty trials and difficulties of daily life. Page 198.

For the Bishop and the Missionaries to the Philippines, that they may have wisdom to solve the problems confronting them. Page 165.

For the recently consecrated Bishop of Hankow. Page 167.

For the faithful Missionaries on the frontier, especially those at Ross Fork,

Idaho, and in the Snake River Valley, Wyoming. Pages 180 and 206.

For the African Mission, its workers, foreign and native, and for the native Christians. Page 164.

For the Christian people of this land, that knowing the truth of the Easter Gospel they may by prayer, service, and gifts, endeavor to make it known everywhere.

For Missionaries

○ MOST merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; fulfil thy gracious promise to be present with those who are gone forth in thy Name to preach the Gospel of salvation in distant lands (especially . . .). Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Give them peace and sure confidence in thee. Pour out upon them abundantly thy Holy Spirit, and prosper mightily the work of their hands: send unto them, according to their need, faithful and true fellow-labourers, and give them a rich increase here, and a blessed reward hereafter, for the sake of Jesus Christ our Lord and Saviour. *Amen.*

For Missions at Home

○ GOD of all the nations of the earth, remember the multitudes in this land (especially those in . . .) who though created in thine image are neglecting to serve thee: and according to the propitiation of thy Son Jesus Christ, grant that by the prayers and labours of Thy Holy Church they may be delivered from all indifference and unbelief and brought to worship thee; through him whom thou hast sent to be our Salvation, the Resurrection and the Life of all the faithful, the same thy Son Jesus Christ our Lord. *Amen.*

The Meeting of the Board of Managers

February 11th, 1902

THE Board of Managers met at the Church Missions House, Tuesday, February 11th. The following elected members were present: The Bishops of Albany, Vice-President (in the chair), New Jersey, West Virginia, Pittsburgh, Nebraska, Central Pennsylvania, Tennessee, Washington, and Connecticut; the Rev. Drs. Smith, Huntington, Vibbert, Anstice, Alsop, Perry, Stires, and Lines; and Messrs. Low, Mills, Chauncey, Goodwin, Mansfield, and Capt. Mahan, and Messrs. Gardner, Butler, King, Pepper, and Pell-Clarke. Of the *ex-officio* members were present: The Bishops of Vermont, Alaska, Los Angeles, Asheville, Boisé, and the Philippine Islands. Also the Bishop of Southern Brazil.

The Treasurer's report was more encouraging than during the last few months, as the contributions were about \$10,000 larger than to the corresponding date last year, besides which \$19,032 has been paid in toward restoring the reserve funds. Under these circumstances, and in view of the fact that sixty-seven of the bishops had made favorable responses to the Board's plan of apportionment, upon the advice of the Treasurer it was resolved: "That the appropriations for domestic and foreign missions be continued as made, for the balance of the fiscal year."

The Bishop of West Virginia called attention to the fact that under the original motion of the Bishop of Montana, offered in the Board of Missions at San Francisco, the American Church Missionary Society's work was included in the scheme of apportionment. That resolution was referred to a committee, and in the action which was finally taken the work of this Auxiliary was not mentioned. In connection with this the Board of Managers resolved:

That the contributions to the missionary work of the Church through the American Church Missionary Society be counted in the apportionment for each diocese;

such contributions being reported to the Treasurer of this Society.

In response to an invitation from the Secretary of the Presbyterian Board of Home Missions, the Right Rev. Dr. Doane, Vice-President, was requested to represent the Society at the centennial meeting of that Board in the City of New York on May 20th next. The Rev. Dr. Edwin S. Lines, because of pressing engagements, having withdrawn from the appointment to attend the Annual Conference last month in Toronto of representatives of the various Foreign Mission Boards, the Rev. Dr. Rufus W. Clark of Detroit, Mich., was appointed in his room. The Vice-President of the Board was also requested to co-operate with the Executive Committee of the Conference of the New York Clergy, which meets in the Church Missions House monthly, in extending an invitation to the Bishops of London and Ripon to come to the United States as speakers at the Advent Missionary Meetings, to be held in the City of New York in December, 1902.

An encouraging report was submitted from the district secretaries with respect to their work in promoting the preaching of missionary sermons on the Second Sunday after the Epiphany. They make their acknowledgments to the Church press for aid rendered. In the territory of the northwest more than 100 clergymen have entered into a compact to sustain the Domestic and Foreign Missions of the Church by the adoption of the educational and spiritual means recommended by the Board of Missions. The report says: "Among these clergymen are many for whom the barest support is provided, and a still larger number are unable in their parishes to provide what is required of them for the support of the episcopate and diocesan maintenance. Among these a willingness has been found, in giving beyond their power." . . . "Another year there is no reason why every Church in the United States cannot,

through its minister, be enlisted in this plan. The district secretaries are fully in accord with the Board of Managers, in their desire to widen the field of supply and increase the number of contributing parishes, as well as to encourage those who already contribute."

Several requests were received from bishops in the domestic field with regard to appointments, stations and stipends of missionaries, which were acceded to, and at the request of the bishops concerned, the following appointments to supply vacancies were made under the Woman's Auxiliary United Offering of 1898: Miss Elizabeth M. Hyde as teacher in St. Augustine's School, Raleigh, Miss Harriett Parker, deaconess, to work in the parish at Sanford, Fla., and Miss Bertha M. Etheridge as missionary and parish worker in the District of Spokane. An appropriation was continued for the training of two young women in the Church Deaconess Home, St. Paul, Minn.

During the course of the meeting the Bishops of Alaska, Boisé, and the Philippine Islands addressed the Board regarding the work in their districts.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

Announcements

Concerning the Missionaries

Porto Rico

THE Rev. and Mrs. E. Sterling Gunn and family, who sailed from New York on January 25th, reached San Juan on the 30th and, by overland journey, their station at Ponce the next day.

MISS FRANCES CUDDY, who sailed from New York on January 18th, arrived at San Juan on the 23d.

Africa

MRS. KING, wife of the Rev. Francis King, missionary at Crozierville, Liberia, died January 5th.

Tokyo

At the meeting of the Board of Managers held April 9th, 1901, the Board approved of Bishop McKim's appointment of Miss Lula H. Boyd, of Virginia, subject to the satisfactory completion of her course in the Church Training and Deaconess House, Philadelphia. She has now been graduated and her appointment took effect on February 15th. Miss Boyd will be supported from the Woman's Auxiliary United Offering of 1898.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers who will be in the East during March, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name:

- | | |
|--------------------|--|
| Africa: | Miss Lulu Higgins. |
| Alaska: | The Right Rev. Dr. Rowe.
The Rev. John W. Chapman. |
| Arkansas: | The Right Rev. Dr. Brown. |
| Brazil: | The Right Rev. Dr. Kinsolving. |
| Duluth: | The Ven. Archdeacon Appleby. |
| Japan: | Miss Bull.
The Rev. Chas. H. Evans.
Mr. James McD. Gardiner,
West Anderson Street,
Hackensack, New Jersey. |
| Lexington: | The Rev. W. G. McCready, General Missionary among the mountain people. |
| Negro School Work: | The Rev. A. B. Hunter, of St. Augustine's School, Raleigh.
The Rev. J. J. P. Perry, of Brunswick, Ga. |
| West Virginia: | Mr. R. C. Wilson, 175 9th Avenue, New York. |

THE WOMAN'S AUXILIARY

The United Offering of 1901: What Will Be Done With it?



A PATIENT AT SKAGUAY

I. In Alaska

WITH sincere gratitude I acknowledge the receipt of \$3,500 from the United Offering of 1901, for the Missionary District of Alaska.

This money will be held as a "supply fund" to meet the needs of our three hospitals, in continuing the merciful work that is being done through them. I cannot begin to express the relief from anxiety and care the gift will afford me; for without any appropriation or stated fund on which to draw, I have been at my wits' end to know how to meet the current expenses of this work from year to year. We do our best in trying to make the hospitals self-supporting, but the charity cases so exceed the paying ones, that we find it impossible to do this. Through this offering we shall be able to continue

a work which is sorely needed, owing to the extraordinary conditions which prevail in our diocese. To provide for imperative improvements, I will have to look to other sources, but for running expenses, this offering will relieve us for a time.

P. T. ROWE.

II. In Montana

I INTEND to use the portion of the United Offering which may be sent to Montana for the enlargement of my missionary work. I have never had men enough to cover the field, because I had not means to support them. In anticipation of the help that this offering would bring I have been increasing the number of my missionaries during the past year. A year ago I had seventeen men at work, and now I have twenty-three.

The following are among the new fields occupied:

(1) For years I have wanted a resident clergyman in the Bitter-Root Valley. It had been served by the Rev. George Stewart, who lived in Mossoula, who had built a church in Hamilton, and held occasional services in two or three other places in the Valley. Last July the Rev. J. W. Fogarty went to reside at Hamilton, and already the good results of his work are apparent. The debt on the church has been paid, new life has been put into the hearts of the people, the mission has been organized for work, and a class is being prepared for Confirmation.

(2) For three or four years the Rev. H. E. Robbins, the missionary at Fort Benton, has paid monthly visits to the Milk River Valley, holding services on week-days in five places. Now the Rev. R. S. Stringfellow is the missionary for that Valley, and gives Sunday services to those five missions. His field is 150 miles long. But as he travels over it by rail, the work is not hard.

(3) When the Rev. J. F. Pritchard

was missionary at Livingston, he held week-day services in five or six places in the upper Yellowstone Valley. He now lives near one of those places, and gives Sunday services in all of them.

I hope next season to put a clergyman in the Judith Valley, where I have long wanted a resident missionary. There are three or four other fields that ought to be divided, because the work is too large for one man. If Montana's portion of the United Offering will go far enough, these divisions will be accomplished. I shall never cease to be grateful to the Auxiliary for the help they have given me in my missionary work.

L. R. BREWER.

III. In Laramie

I EXPECT to put our share of the United Offering into live missionaries, to reach the souls of men. I shall invest it at present, using only the interest until I need to draw on the principal. In this way we hope to enlarge that great spiritual temple, not made with hands, eternal in the heavens.

ANSON R. GRAVES.



SOME MEN OF THE LARAMIE PLAINS

What a Diocesan Officer Saw on an Indian Reservation.

BY LOULIE L. TAYLOR



ONE OF THE "LITTLE VILLAGE OF INDIAN TEEPEES"

DO we diocesan officers realize what a help it would be to us could we more frequently be eyewitnesses of the mission work we talk about, and how much comfort and cheer a visit from us would bring to the oftentimes lonely missionary, in her far-away field?

It was my privilege to make one of these visits on my way home from the General Convention in San Francisco, and to see for the first time for myself what a mission upon an Indian reservation really means.

When we stepped from the train at Ross Fork, Idaho, I felt that I was entering a new world. We had seen, on the train, the reservation Indians wrapped in their blankets, meeting not in the smallest degree any of our advances; and as the train sped away, leaving us on the prairie with quite a little village of Indian teepees only a short distance from the station, we felt that we had indeed left civilization and our accustomed life behind us. But the next moment when we saw Miss Garrett and her little flock of Indian children coming across the plain to greet us, we could not but wonder if these were the same kind of people we had seen, so unresponsive and almost unhuman, on the train. For, rushing toward us, the children greeted us warmly, calling us by our names as familiarly as the children of our oldest friends might have done, and showing

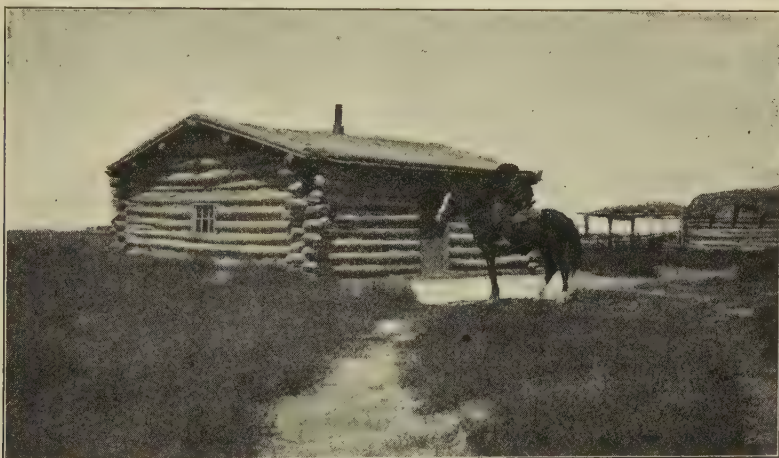


THE MISSION HOUSE AT ROSS FORK

plainly their happiness at the arrival of their expected guests. Seizing our satchels, they went before us to the mission house, about a third of a mile distant.

We entered the comfortable building, and were at once struck not only with the extreme neatness and taste of the whole interior, but with the fact that it was a refined Christian home. The happy faces and unconstrained and wide-awake expression of the children were remarkable; only Christian love and devotion could have awakened that look in an Indian

Miss Garrett is aiming to teach the Indians to make Christian homes for themselves by the object lesson that this home teaches, and we were able to see for ourselves one house not far from the mission, which, by no words from her, but only by this example, has been transformed from an untidy, shiftless place into a neat cheerful little home, that no New England housekeeper would be ashamed of. After supper, we joined the children in the schoolroom, where are held the daily morning and evening prayers. Each child is asked to repeat a



"ONE HOUSE WHICH HAS BEEN TRANSFORMED FROM AN UNTIDY, SHIFTLESS PLACE INTO A NEAT, CHEERFUL LITTLE HOME"

face. For the more we saw of the Indian in his native state, with his stolid expression, the more we realized this.

When we sat down to supper, we could have imagined ourselves in old Virginia, with the tasteful arrangement of the table, and with the taste of the "beaten biscuits," made by one of the Indian girls whom Miss Garrett had taught. There was no appearance of school discipline in the house, only the firm, gentle rule of the house-mother, which was recognized and obeyed on the moment by these (in many cases) only a few months before, wild, untrained children of the prairie. And it was the lovely home atmosphere which grew upon us each day of our stay.

verse from the Bible, and Miss Garrett then explains this verse to them. Some of the agency Indians come in to these services, and, like children, take their part, if they can; so, when the children told Miss Garrett they had taught old John Stevens a verse, he was asked to speak it, and a touching sight it was to see this old chief rise in his place and, in his broken English, repeat the words "Walk in love." We could not but think of the change from the Indian, by nature hating his enemy, and holding as his creed revenge upon him, to the old chief repeating, like a little child, these words of Christian love.

These mission children delight in singing, and their ear is quite true, though

their tones are lacking in sweetness, and they can call out by number the hymns they want to sing, with the readiness of a choir master. The missionary hymns they know and love, and we heard them singing them together while doing their daily work.

A Sunday-school is held for the mission children, and the agency children combined, and their examination in the Bible lessons which they have been taught would have put to blush many a Sunday-school in the East. On Sunday evening a simple service is conducted by Miss Garrett, which Indians and white people from outside the mission attend, and after which she explains



OLD JOHN STEVENS



"THE SQUAWS WITH THE PAPOOSE
BOARDS ON THEIR BACKS"

some Bible truths to them, for which her deep knowledge and spiritual grasp of Bible teaching render her well fitted. On this Sunday she asked the Eastern visitors to say a word in her place to the children, which we did, as best we could, and the next morning we could not but be amused, and almost astounded at overhearing her, while helping with the washing of the breakfast dishes, question them as to what the ladies had talked about the night before. I am sure I do not know any Eastern children who could have given such a clear account of any addresses they had listened to, on a preceding Sunday. These children are quick and observant, have excellent memories, and learn quickly, and Miss Garrett has an unusual gift for teaching and developing them, in secular knowledge as well as in spiritual truth.

We had the rare opportunity in our brief study of Indian conditions, of witnessing one of the Indian dances at "The Bottoms," where they were all encamped, and besides seeing this, with all its native environment, of the squaws with the papoose boards on their backs, the young Indian men wrapped in their beautiful blankets, and the tepees and wagons scattered around, we had also the advantage of seeing just how the Indian lives in his tepee, and what had been the

life of these children before coming to the mission.

What a contrast! The smoking fire in the centre of the tepee, and on it the pot of soup stirred by the not over-clean squaw, whose black hair fell in as she stirred; men, women and children lolling on the ground, a few blankets the only furnishing of the tepee; and then to think of the neat, comfortable home at the mission, with the uplifting of its daily prayer offered to their Great Spirit, our Heavenly Father.

We realized what a blessed work these faithful missionaries who had left their own sweet homes in the East were doing in giving to these poor, neglected children of the One Father some of the light and blessing that had been given them.

As our train carried us homeward, our hearts filled with sadness at the sight of the lonely little figure waving us good-by from the platform, with the broad prairie around her, while she wrote that her heart was filled only with thankfulness at the happiness and encouragement our visit had given her.

“General Missions,” “Gifts under Appropriation” and “Specials”

An Essay at Definition

BY JULIA C. EMERY.

“PARISH Missions” are those established by parishes within their own limits and which depend in large degree, if not entirely, upon the individual parishes which establish them.

“Diocesan Missions” are those within the limits of a diocese, which depend for support—entire or partial—upon the gifts of the Church within that diocese.

“General Missions” are such missions of the Church as depend altogether—or in some measure—for their support upon the offerings of Church people generally, gathered in the treasury at the Church Missions House, New York. These missions are, in the first place, those which are organized as missionary districts with bishops chosen by the House of Bishops, representing the whole Church, not by the clergy and laity of the district.

Beside these, many of our dioceses are weak in numbers, in interest or means, and it seems impossible for the Church people within their limits to support the missionary work that should be developed in them. Such dioceses, feeling unable of themselves to carry the burden of the Church's work within them and to ex-

tend it, ask aid from the Church. We find, therefore, when we come to consider this question of “General Missions,” twenty-two bishops in the domestic and foreign fields who look to the general treasury for payment of their yearly salary. We find hundreds of missionary clergy, with catechists, bible women, lay helpers, of various kinds, schools, and other institutions which receive the annual help of the Church.

The Board of Missions which has the oversight and the care and the supply of this work, meets triennially. In the intervals between its meetings it gives into the hands of the Board of Managers, as its executive committee, the task of planning how the needs of this missionary territory shall be met. This Board of Managers meets monthly at the Missions House, receiving at a certain time each year from the bishops having any portion of the general work under their care statistics of that work, and requests for the amounts needed to carry it on. These requests have to be weighed and balanced, and a conclusion arrived at, on the part of the Board, as to how many of them can be met from the treasury. This decision can be reached only by a

knowledge of what that treasury has furnished in previous years, and what it is likely in another year to furnish again. When it has made up its budget, promising a certain proportion to each of the missionary districts and to the dioceses which look to it for help, the Board is said to have made its appropriations. It has appropriated what it has thought the Church will entrust to it for the carrying on of this work in these different Mission fields.

To turn to the sources of supply from which it makes good the appropriations which it has granted: In the first place, it depends upon the offerings of people, assembled in congregation, made yearly for this purpose. In the next place, it has come to depend upon the Sunday-schools for an Easter gift, which will hardly again fall below \$100,000; and it now looks to the Woman's Auxiliary, its own organized band of helpers, for a yearly \$100,000 more. Experience has taught it to depend upon gifts made each year by individual members of the Church who, apart from parish offerings, remember in this way the general work. And lastly, it has also learned, through experience, to depend largely upon the loving gifts devised by the faithful members of the Church departed. Did these sources of revenue fulfil all that might justly be expected of them, the treasury of the Church would be so supplied that the mission work of the present could be freely and readily carried on, and increased largely from year to year. As it is, we hear in the summer time of a large deficit to be made up only by great exertion, or not to be made up at all.

If we are asked for an explanation of this, we can review the facts of the case with regard to each of our sources of supply. Out of the 6,000 and more parishes and missions in the United States, we find less than 2,000 reporting offerings made by the body of the people assembled as a congregation in the worship of the Church, while in many instances these offerings were by no means commensurate with either the greatness of the opportunity or the ability of the

givers. The second source of revenue having been faithfully worked upon for twenty years is beginning to show cheering results. There is no reason now to suppose that the Sunday-school Auxiliary will fail in placing in the treasury a gift which shall be of real advantage to the waiting work. The \$100,000 from the Woman's Auxiliary is at present little more than a proposition, to be set clearly before an organization which has only to grasp it willingly to accomplish it completely. The increase in numbers of the individual givers is something that calls for the patient, persevering, eager and practical effort of the men and women of the Church, who already know and care; as that number is increased, there will naturally be an increase of those who, in making their last disposition of such goods as have fallen to their share in this world, shall wish to devote a portion of their bequests for the hastening of the coming of the Kingdom. The reports of the last year show that it was on account of there being fewer such bequests than in the previous year, that so large a deficit occurred. The gifts of the Church through its congregations were really larger than before, although still so greatly inadequate to meet the need.

Our part, in the Woman's Auxiliary, during the present year, is to increase our own \$65,000, given last year for the general work, by \$35,000. We are offering this, which we feel to be an opportunity and privilege, to every branch and to every member of the Auxiliary, in the hope that interest may be aroused, and a cheerful and sufficient response be made. We suggest that:

First: Each member of the Auxiliary ask herself how much she gives to help meet these appropriations of the Board each year, and if it does not lie within her power to increase her own personal gift, first, through the parish offering and then through the Woman's Auxiliary.

Second: If each parish branch during the year will not give one of its accustomed offerings, toward this work.

Third: That in each parish branch

some organized, special effort be made to enlist women of the parish hitherto uninterested to give to this object.

Fourth: That diocesan and parish branches alike consider the whole subject of yearly pledges, weighing the relative importance of missionary needs, and revising their whole scheme of appropriations, if they find that they have been making the large gift for the less important work, and leaving this great, most important claim—the foundation of all the rest, which, unsupported, will cause the minor works to fail—without any gift at all, or with a slight and inferior portion of interest and means.

And here we reach the point where we can dwell upon what is meant by objects under appropriation, or specified objects, and "specials."

The former are those which are included in the appropriations of the Board of Managers; the latter are those given to the same work, in addition to what the Board has promised, or given to other work which has no connection at all with the Board of Missions to which we are auxiliary.

Last year, for instance, the Woman's Auxiliary gave \$65,000 in money for General Missions—that is, to help the Board in meeting its promises to the mission field: it gave \$366,000, in money and boxes, as "specials."

Of those \$65,000 for general work, the great part was given for *specified objects*—as the three gifts of \$3,000 each for the salaries of three missionary bishops: the support of Miss Bull in Japan; of Dr. Glenton in China; all the foreign scholarships and the scholarships in the Indian schools of South Dakota.

Find some member of the Auxiliary this year to pay a bishop's salary; take a new scholarship; support one of our faithful missionaries, as Miss Dodson, Miss Lovell, or Miss Deane, and we shall be giving a part of that extra \$35,000 for which we strive. This is because each of these things mentioned the Board has promised to do, and will do, if we do not; but if we do it, they will be relieved of so much of their responsibility, and lessened so far of dread of another deficit.

So, should the Indian Hope of Pennsylvania give to Indian Missions, or St. Augustine League, to Colored work, or the Duluth branch make a pledge to work in Africa, without further designation, those gifts also would be a direct help to the Board.

"Specials" are supplementary, when given to work under the Board's care, an indirect help.

Every missionary box is a special: it adds to the stipend of the domestic missionary received from the Board, and keeps many a missionary at his post.

Two or three years ago Bishop Graves needed a house in which to establish the women undertaking work among the women of Hankow. His appropriation from the Board did not include this: the Auxiliary gave a "special" for it.

This year another special goes to enlarge St. Mary's Hall; another to help in finishing St. John's Church, Cape Mount. Such specials the Board appreciates, and is grateful for.

It does not expect, neither does the Secretary of the Woman's Auxiliary expect, or desire, to supplant such specials by gifts to the general work: to do so would be to the detriment of that work. We do desire that, in this present year, should \$450,000 in money and boxes be given by the Woman's Auxiliary, out of that \$450,000, \$100,000 should go into the treasury of the Board, to help it in meeting the obligation which it has assumed in the name of the Church.

The February Conference

TWENTY-NINE officers, from ten dioceses, met in the Auxiliary room on Thursday, February 20th, at 11:30 A.M., for their February conference, Mrs Knickerbocker, president of the Central New York branch, presiding. The representation was as follows: Albany, one; Central New York, one; Connecticut, one; Duluth, one; Long Island, five; Minnesota, one; Newark, six (two Juniors); New Jersey, one; New York, ten (two Juniors); Pennsylvania, two (one Junior). The officers were glad to

welcome Miss Higgins representing the African branch.

In place of a report, the Secretary presented a brief paper of practical inquiry and suggestion with regard to the Junior Department. This paper will appear shortly in *THE YOUNG CHRISTIAN SOLDIER*, where it is hoped that all interested in the work with the Juniors may see it, and that it will lead to farther inquiry and consideration of this work, conducted through the pages of our Juniors' paper.

The Junior officers present were first called upon to report from their different dioceses, and interesting accounts were given from the department in Newark, New York and Pennsylvania. Later the senior officers present spoke upon the Junior work as being carried on, either directly under themselves or through specially appointed officers in their different branches. The joint meetings of Junior branches of the diocese, held at stated periods in the year; the preparation of joint boxes to be sent in the fall for Christmas-time in the missions; the united support of scholarships by a diocesan branch of Juniors; the study of missions; the correspondence with and visits paid to parish branches by diocesan officers; informal conferences of the officers; the missionary exhibit; talks from a missionary speaker in Chinese dress, or illustrated by stereopticon views; the Epiphany service, were among some of the points brought forward.

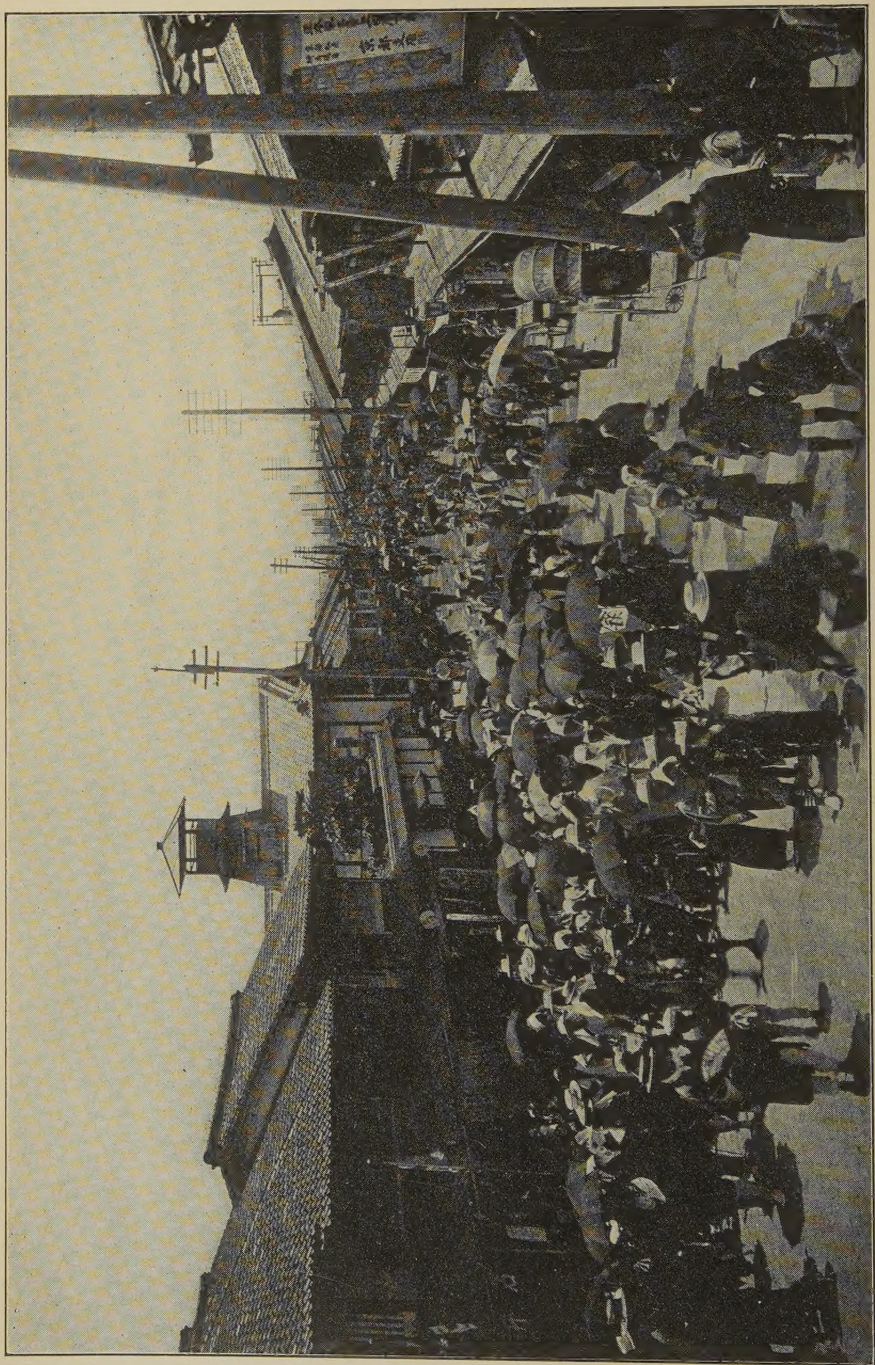
The question as to the place the young women should occupy in the Auxiliary aroused general interest, some finding it difficult to accomplish their natural promotion into the ranks of the Woman's Auxiliary, others finding them lost from the Auxiliary work, as they graduated from the Juniors without passing on into the senior branches, while others again utilize their youthful energy and invention by giving them charge of the Junior workers.

When the conference reassembled after noon-day prayers, Dr. Lloyd spoke by invitation upon the Apportionment Plan.

He made it plain to those present that the last General Convention had made a forward movement when it had passed beyond the system of raising missionary money because of the personal attractiveness of the missionary, or his representative, to the obligation that rests upon all baptized members of the Church to assume their privilege of giving, according to their ability, for the hastening of Christ's Kingdom. He explained that the apportionment made was for \$500,000, and that it was based on the amount used for current expenses of the dioceses, as showing most nearly their financial strength; that this apportionment was not an obligation laid upon diocese and parish, but that it set before them a definite sum as the least they ought to give for the Church's general work. He said that sixty-seven bishops had undertaken to carry out the apportionment in their dioceses, and that responses most encouraging were coming in. As the appropriation of the Board is \$750,000, beside the \$500,000 apportioned, \$250,000 will have to be raised otherwise. The Board has in hand invested funds which will bring in \$50,000 a year; experience has taught it that it may depend upon the Sunday-school Auxiliary for \$100,000 more, and the last \$100,000 is what it now looks to the Woman's Auxiliary to supply. The officers were urged by Dr. Lloyd to look upon this matter in the spirit of cheerful hope, not emphasizing the need of money over-much, but placing first and above all, the value of the work to be done, and the blessed privilege we have of adding our intercessions to our Master's, in its behalf.

The March Conference

THE Conference of diocesan officers for March, will be held in the Room of the Woman's Auxiliary on Thursday, the 20th, at 11:30 A.M. The subject for consideration will be "What Can Diocesan Officers Do to Help in Finding and Training the Missionaries of the Future?"



SHIJO, THE BUSIEST STREET IN THE CITY OF KYOTO, JAPAN